

The National Catholic Educational Association

BULLETIN

VOL. XXXV

AUGUST, 1938

No. 1

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTY-FIFTH ANNUAL MEETING MILWAUKEE, WIS.

APRIL 20, 21, 22, 1938

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC
EDUCATIONAL ASSOCIATION

Subscription Price \$1.00 per Year

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, INCLUDING
BULLETIN, \$2.00

Office of the Secretary General, 1312 Massachusetts Ave., N. W., Washington, D. C.

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Act of October 3, 1917. Authorized July 10, 1918.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

MEMBERSHIP

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America, and, also, that the Association may be provided with adequate funds for the support of its activities. The funds for the support of the Association are derived from the following sources:

Sustaining Membership

Any one desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

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Each Seminary in the Seminary Department pays an annual fee of \$25.00.

College and University Dues

Each College and University in the College and University Department pays an annual fee of \$20.00.

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Each High School and Academy pays an annual fee of \$10.00.

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Any one interested in the work of Catholic education may become a member of the Association. The annual fee is \$2.00.

Donations

Special donations are received from time to time from those who wish to help in the work.

The Annual Report and current publications of this Association are sent to all members. Information in regard to the Association may be obtained from the Secretaries of the Departments or from the Secretary General. Remittances outside of the time of the convention should be sent to the office of the Secretary General. Checks should be made payable to the National Catholic Educational Association.

General office of the National Catholic Educational Association:

1312 MASSACHUSETTS AVE., N. W.,
WASHINGTON, D. C.

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Nihil Obstat:

GEORGE JOHNSON,
CENSOR DEPUTATUS

Imprimatur:

† MICHAEL J. CURLEY,
ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., August 1, 1938.

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President

General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association

issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

This volume contains the Proceedings of the Thirty-fifth Annual Convention of the National Catholic Educational Association, which was held in Milwaukee, Wis., April 20 to 22, 1938. Few meetings of the Association have surpassed this particular one in interest and general enthusiasm. In very large part this was due to the inspiring leadership of His Excellency, Most Reverend Samuel Alphonsus Stritch, D.D., the Archbishop of Milwaukee, under whose auspices the Association met.

The passing of the years reveals that the National Catholic Educational Association is growing in educational stature. The various papers and discussions contained in this volume reveal that those who are in charge of our Catholic schools are coming to grips with the problems that confront them and rendering invaluable service to the Church. It is heartening to note that as the situation confronting our schools becomes more difficult and complex, wise and prudent leadership is developing to cope with it.

The National Catholic Educational Association is a voluntary organization. Its existence and perpetuation are guaranteed by nothing else save the mutual interest and good will of its members. Their problems are the common problems of Catholic education and they have created in the Association an instrumentality that is indispensable if they hope to reach a common mind. At the same time the Association has always enjoyed the interest and support of the Hierarchy. To the Bishops of the United States it offers this volume as a token of its loyalty and its eagerness to be of every possible assistance to them in the great work of the Christian education of youth.

The 1939 Meeting of the Association will be held at the Catholic University of America, Washington, D. C., on Wednesday, Thursday, and Friday of Easter Week, April 12, 13, and 14. The Meeting will be under the patronage of Right Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University, and as a tribute to the Golden Jubilee of the University

MEETING OF THE EXECUTIVE BOARD

Milwaukee, Wis., April 19, 1938, 8:00 P. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Hotel Pfister, Milwaukee, Wis., April 19, at 8:00 P. M.

The Most Reverend John B. Peterson, President General, presided.

The following members were present: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Daniel M. O'Connell, S.J., Ph.D., New York, N. Y.; Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.; and Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

The Reverend Edmund J. Goebel, Ph.D., Diocesan Superintendent of Schools, Milwaukee, was present as a guest.

The minutes of the previous meeting were read and approved.

The Secretary General presented his report to the Association and it was voted to receive the report.

It was voted to accept the adinterim report of the Treasurer General.

It was voted that the President General be authorized to appoint a Committee on Finance to audit the financial report to be submitted by the Treasurer General at the end

of the fiscal year. It was voted that this Committee on Finance make a study of the whole financial structure of the Association with a view to determining an adequate basis upon which to allocate funds for the various departments.

It was voted to reimburse the Reverend Daniel O'Connell, S.J., for expenses incurred in the preparation of the Bulletin on the Accrediting of Colleges.

It was voted to empower the President General to appoint the usual Committees on Program and Publications.

It was voted to request the Association to authorize the President General to appoint the regular Committees on Nominations and Resolutions.

It was voted to send a cablegram to the Holy Father requesting his Apostolic Benediction.

The Committee took sorrowful cognizance of the death of Brother Philip, F.S.C., who for many years had been active in promoting the interests of the Secondary-School Department. His passing means a real loss to the Association. It was voted to instruct the Secretary General to express to Brother Philip's Superiors the deep sympathy of the National Catholic Educational Association.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT of The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Boston, Mass., June 30, 1938.

Receipts

		To Cash—	
1937	Dec. 20	Received per Secretary General.....	\$4,000.00
1938	Apr. 4	Received per Secretary General.....	3,237.51
	Apr. 4	Received per Secretary General.....	1,000.00
	June 6	Received per Secretary General.....	5,000.00
Total cash received.....			\$13,237.51

Expenditures

		By Cash—	
1938	Jan. 4.	Order No. 1. Ransdell Incorporated—Printing—	
		May Bulletin, 1937.....	\$132.52
		Report envelopes.....	72.50
		Post Office deposit.....	10.00
			215.02
	Jan. 4.	Order No. 2. Rev. P. A. Roy, S.J.—Expenses in attending meeting of Executive Board, Washington, D. C., Nov. 13, 1936.....	73.49
	Jan. 4.	Order No. 3. Addressograph-Multigraph Corporation—	
		Quarterly inspections.....	\$ 6.00
		Ribbon, plates, and frames.....	15.15
			21.15
	Jan. 4.	Order No. 4. Security Storage Co.—Rental of vaults for publications.....	39.00
	Jan. 4.	Order No. 5. Business Management, National Catholic Welfare Conference—	
		Office rent, June 1, 1937 to Oct. 31, 1937.....	\$125.00
		Reimbursement for payment of telegram.....	.35
			125.35
	Jan. 4.	Order No. 6. N. C. E. A. Washington Bank Account—Reimbursement for exchange charges by Bank, July 1, 1936 to June 30, 1937.....	1.44
	Jan. 4.	Order No. 7. American Council on Education—Annual dues.....	100.00
	Jan. 4.	Order No. 8. Expenses in attending Special Meeting called by Rev. George Johnson, Washington, D. C., Oct. 26, 1937—	
		Right Rev. J. L. O'Brien.....	\$30.60
		Right Rev. Msgr. J. J. Bonner.....	14.00
		Very Rev. Msgr. F. J. Macelwane....	30.00
			74.60
	Jan. 4.	Order No. 9. Rev. Samuel K. Wilson, S.J., Vice-Chairman—Reimbursement for payment of expenses of publication of College Newsletter, Midwest Regional Unit, College and University Department.....	185.61
	Jan. 4.	Order No. 10. N. C. E. A. Office Expense Account.....	20.00
	Jan. 4.	Order No. 11. Rev. George Johnson, Secretary General—Salary, Account, July 1, 1931 to June 30, 1933.....	1,000.00
	Jan. 4.	Order No. 12. Rev. George Johnson, Secretary General—Expense Account, July 1, 1937 to June 30, 1938.....	500.00
	Jan. 4.	Order No. 13. Office Help—Salary, July 1, 1937 to Sept. 30, 1937.....	500.00
	Jan. 4.	Order No. 14. Rev. Austin F. Munich, Secretary—Reimbursement for payment of clerical expenses of meeting of School-Superintendents' Department, Nov. 11 and 12, 1937.....	38.55

20 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Jan. 4.	Order No. 15.	Security Storage Co.— Rental of vaults for publications.....	\$39.00	
		Service charges	16.25	
				55.25
Apr. 5.	Order No. 16.	Rev. Samuel K. Wilson, S.J., Vice-Chairman— Reimbursement for payment of expenses of publication of College Newsletter, Midwest Re- gional Unit, College and University Department		97.56
Apr. 5.	Order No. 17.	Brother Fred J. Junker, S.M., Secretary—Reimbursement for payment of clerical expenses of Southern Regional Unit, College and University Department		20.05
Apr. 5.	Order No. 18.	Brother Emilian, F.S.C., Secretary—Reimbursement for payment of clerical expenses of Eastern Regional Unit, College and University Department		58.85
Apr. 5.	Order No. 19.	Rev. Daniel M. O'Connell, S.J., Secretary—For expenses of Committee on Accrediting of Colleges and Universities, College and University Department, July 1, 1937 to June 30, 1938.....	500.00	
Apr. 5.	Order No. 20.	Rev. Richard J. Quinlan—Expenses in attending Special Meeting called by Rev. George Johnson, Washington, D. C., Oct. 26, 1937.....	29.80	
Apr. 5.	Order No. 21.	Business Management, National Catholic Welfare Conference— Office rent, Nov. 1, 1937 to Jan. 31, 1938	\$75.00	
		Reimbursement for payment of tele- gram .....	.32	
				75.32
Apr. 5.	Order No. 22.	Addressograph-Multigraph Corporation— Quarterly inspections	\$6.00	
		Ribbons, plates, and frames.....	3.90	
				9.90
Apr. 5.	Order No. 23.	Ransdell Incorporated—Printing— Annual Report, 1937	\$3,095.46	
		List of Accredited Colleges.....	7.35	
		Letterheads	9.75	
				3,112.56
Apr. 5.	Order No. 24.	N. C. E. A. Office Expense Account— Postage for annual statements.....	\$96.00	
		Miscellaneous expenses	10.00	
				106.00
Apr. 5.	Order No. 25.	Security Storage Co.—Rental of vaults for publications		39.00
Apr. 5.	Order No. 26.	N. C. E. A. Washington Bank Account—Reimbursement for payment of clerical expenses of "A Survey of Teacher Training in the United States."		24.40
Apr. 5.	Order No. 27.	Bellevue-Stratford Hotel—Expenses of Advisory Committee meeting, Philadelphia, Pa., Sept. 21, 1937		21.69
Apr. 5.	Order No. 28.	Members of Advisory Committee—Expenses in attending meeting, Philadelphia, Pa., Sept. 21, 1937		32.50
June 2.	Order No. 29.	Rev. Samuel K. Wilson, S.J., Vice-Chairman—Reimbursement for payment of expenses of publication of College Newsletter, Midwest Regional Unit, College and University Department		83.02
June 2.	Order No. 30.	Ransdell Incorporated—Printing— Annual membership dues statement and envelopes	\$35.30	
		November Bulletin, 1937.....	146.64	
		Reprints of papers of College and University Department for distribu- tion	149.55	
		Envelopes	10.50	
		February Bulletin, 1938.....	223.65	
				565.64
June 2.	Order No. 31.	Business Management, National Catholic Welfare Conference—Office rent, Feb. and March, 1938..	50.00	
June 2.	Order No. 32.	Virginia Paper Co.—Bulletin envelopes.....	1.45	
June 2.	Order No. 33.	Rev. E. A. Fitzgerald, Chairman—Reimbursement for payment of expenses of Midwest Regional Unit, College and University Department.....		49.90

June 2.	Order No. 34.	Garrett W. Scollard—Premium of Insurance Bond of Treasurer General	12.50
June 2.	Order No. 35.	Brother Eugene A. Paulin, S.M., Secretary, Secondary-School Department—Reimbursement for payment of clerical expenses of Southern and Central Regional Units.....	7.75
June 2.	Order No. 36.	Rev. Joseph P. Ryan, C.M., Leader—Reimbursement for payment of clerical expenses of Middle-Atlantic Regional Unit, Secondary-School Department	39.15
June 2.	Order No. 37.	Brother Julius J. Kreshel, S.M., Leader—Reimbursement for payment of clerical expenses of North-Central Regional Unit, Secondary-School Department	84.82
June 9.	Order No. 38.	W. A. Woods & Company—Printing—Special report of Committee on Accrediting of Colleges and Universities, College and University Department	289.00
June 9.	Order No. 39.	Rev. Thurber M. Smith, S.J., Chairman—Reimbursement for payment of supplies and clerical expenses of Committee on Graduate Studies, College and University Department, March 31, 1937 to April 20, 1938.....	107.10
June 9.	Order No. 40.	Rev. Julius W. Haun, Vice-President, College and University Department—Reimbursement for payment of clerical expenses for report of Sub-Committee of Committee on Accrediting	15.00
June 18.	Order No. 41.	Brother Fred J. Junker, S.M., Secretary—Reimbursement for payment of clerical expenses of Southern Regional Unit, College and University Department, Dec. 1, 1937 to June 1, 1938.....	15.51
June 18.	Order No. 42.	Security Storage Co.— Rental of vaults for publications..... \$39.00 Service charges	6.50
			45.50
June 18.	Order No. 43.	P. J. Kenedy & Sons—Official Catholic Directory.	5.19
June 18.	Order No. 44.	T. A. Cantwell & Co.—Bulletin envelopes.....	33.83
June 18.	Order No. 45.	Charles G. Stott & Co., Inc.—Office supplies.....	3.75
June 18.	Order No. 46.	Business Management, National Catholic Welfare Conference—Office rent, April and May, 1938..	50.00
June 18.	Order No. 47.	Extra Office Help	74.00
June 18.	Order No. 48.	Rev. Richard J. Quinlan, Treasurer General—Allowance, July 1, 1937 to June 30, 1938.....	100.00
June 18.	Order No. 49.	Rev. George Johnson, Secretary General—Salary, July 1, 1937 to June 30, 1938.....	1,000.00
June 18.	Order No. 50.	Office Help—Salary, Oct. 1, 1937 to June 30, 1938	1,500.00
June 18.	Order No. 51.	Brother Eugene A. Paulin, S.M., Secretary, Secondary-School Department—Reimbursement for payment of clerical expenses in organizing Regional Units	13.50
Total cash expended			\$11,223.61

Summary

1938		
June 30.	Total cash received to date.....	\$13,237.51
June 30.	Bills paid as per orders.....	11,223.61
		<hr/>
		\$2,013.90
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1938	4,657.26
		<hr/>
June 30.	Total cash on hand.....	\$6,671.16

Total receipts of year..... \$17,894.77
Net receipts of year..... 6,671.16

(Signed) RICHARD J. QUINLAN,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year July 1, 1937, to June 30, 1938:*

Cash on hand, July 1, 1937.....	\$5,209 76
Donation.....	3 00
Miscellaneous receipts.....	20
Reports and bulletins.....	31 80
Exhibit receipts.....	3,237 51
College Newsletter, Midwest Regional Unit.....	294 50

CARDINALS, ARCHBISHOPS, BISHOPS

W. Cardinal O'Connell, Boston, Mass.	100 00
P. Cardinal Hayes, New York, N. Y.	100 00
D. Cardinal Dougherty, Philadelphia, Pa.	100 00
Most Rev. J. J. Cantwell, Los Angeles, Calif.	100 00
Most Rev. M. J. Curley, Baltimore, Md.	50 00
Most Rev. J. J. Glennon, St. Louis, Mo.	25 00
Most Rev. T. J. Walsh, Newark, N. J.	50 00
Most Rev. J. T. McNicholas, Cincinnati, Ohio	100 00
Most Rev. U. J. Vehr, Denver, Colo.	25 00
Most Rev. E. J. Kelly, Boise, Idaho	10 00
Most Rev. H. Althoff, Belleville, Ill.	10 00
Most Rev. J. E. Ritter, Indianapolis, Ind.	25 00
Most Rev. F. W. Howard, Covington, Ky.	100 00
Most Rev. J. E. Cassidy, Fall River, Mass.	100 00
Most Rev. T. A. Welch, Duluth, Minn.	10 00
Most Rev. T. H. McLaughlin, Paterson, N. J.	25 00
Most Rev. T. E. Molloy, Brooklyn, N. Y.	100 00
Most Rev. J. A. McFadden, Cleveland, Ohio	15 00
Most Rev. J. Schrembs, Cleveland, Ohio	25 00
Most Rev. H. C. Boyle, Pittsburgh, Pa.	25 00
Most Rev. A. J. Schuler, El Paso, Tex.	10 00
Most Rev. C. E. Byrne, Galveston, Tex.	5 00
Most Rev. G. Shaughnessy, Seattle, Wash.	10 00
Most Rev. P. P. Rhode, Green Bay, Wis.	10 00

SEMINARY DEPARTMENT

St. John Sem., Little Rock, Ark.	50 00
St. Mary of the Lake Sem., Mundelein, Ill.	25 00
St. Mary Sem., Baltimore, Md.	25 00
St. John Boston Eccl. Sem., Boston, Mass.	25 00
St. Paul Sem., St. Paul, Minn.	25 00
Kenrick Sem., Webster Groves, Mo.	25 00

Immaculate Conception Sem., Darlington, N. J.	25 00
St. Joseph Sem., Yonkers, N. Y.	25 00
Mt. St. Mary Sem., of the West, Norwood, Ohio	25 00
Pontifical Coll. Josephinum, Worthington, Ohio	25 00
St. Vincent Sem., Latrobe, Pa.	25 00
St. Charles Borromeo Sem., Philadelphia, Pa.	50 00
Immaculate Conception Sem., Oconomowoc, Wis.	50 00
St. Francis Sem., St. Francis P. O., Wis.	25 00

MINOR-SEMINARY SECTION

St. Joseph Coll., Mountain View, Calif.	10 00
St. Thomas Prep. Sem., Bloomfield, Conn.	20 00
St. Joseph Prep. Sem., St. Benedict, La.	10 00
St. Charles Coll., Catonsville, Md.	10 00
Sacred Heart Sem., Detroit, Mich.	20 00
St. Joseph Prep. Sem., Grand Rapids, Mich.	10 00
Conception Coll., Conception, Mo.	10 00
St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
St. Louis Prep Sem., Webster Groves, Mo.	10 00
Mary Immaculate Seraphicate, Garison P. O., N. Y.	10 00
Cathedral Coll., New York, N. Y.	10 00
St. Francis Seraphic Prep. Sem., Cincinnati, Ohio	10 00
St. Fidelis Prep. Sem., Herman, Pa.	10 00
St. Mary Manor & Apostolic Sch., South Langhorne, Pa.	10 00
St. Lawrence Coll., Mt. Calvary, Wis.	10 00
Salvatorian Sem., St. Nazianz, Wis.	20 00

COLLEGE AND UNIVERSITY DEPARTMENT

Spring Hill Coll., Spring Hill, Ala.	20 00
San Francisco Coll. for Women, San Francisco, Calif.	40 00
Univ. of Santa Clara, Santa Clara, Calif.	20 00
Regis Coll., Denver, Colo.	40 00
St. Joseph Coll., West Hartford, Conn.	20 00
The Catholic University of America, Washington, D. C.	20 00
Georgetown Univ., Washington, D. C.	20 00
Trinity Coll., Washington, D. C.	20 00
De Paul Univ., Chicago, Ill.	20 00
Loyola Univ., Chicago, Ill.	20 00
St. Xavier Coll. for Women, Chicago, Ill.	20 00
St. Procopius Coll., Lisle, Ill.	20 00
St. Bede Coll., Peru, Ill.	20 00
Rosary Coll., River Forest, Ill.	20 00

* By Departments and Sections; alphabetically by States.

[illegible]

Mt. St. Joseph Ursuline Acad., Maple Mount, Ky.....	20 00	Acad. of Sacred Heart, New York, N. Y.	10 00
Sr. Margaret Gertrude, Nazareth Acad., Nazareth P. O., Ky.....	10 00	Fordham Coll. High Sch., New York, N. Y.	10 00
Annunciation High Sch., New Or- leans, La.	10 00	Loyola Sch., New York, N. Y.	10 00
St. John Coll., Shreveport, La.	10 00	Mother Cabrini High Sch., New York, N. Y.	10 00
Inst. of Notre Dame, Baltimore, Md. Loyola High Sch., Baltimore, Md.	10 00	St. Catharine Acad., New York, N. Y.	10 00
Mt. St. Joseph Coll. High Sch., Bal- timore, Md.	20 00	Xavier High Sch. of Coll. of St. Francis Xavier, New York, N. Y.	10 00
Notre Dame of Md. High Sch., Bal- timore, Md.	10 00	Aquinas Inst., Rochester, N. Y.	10 00
Boston Coll. High Sch., Boston, Mass.	20 00	Stella Niagara Sem., Stella Niagara, N. Y.	10 00
Acad. of Sacred Hearts, Fall River, Mass.	50 00	St. Ursula Acad., Cincinnati, Ohio..	10 00
St. Joseph Normal Coll., Spring- field, Mass.	10 00	Summit Country Day Sch., Cincin- nati, Ohio	10 00
St. Joseph Acad., Adrian, Mich.	30 00	Benedictine High Sch., Cleveland, Ohio	20 00
Sacred Heart Acad., Grand Rapids, Mich.	10 00	Cathedral Latin Sch., Cleveland, Ohio	20 00
Nazareth Acad. High Sch., Naza- reth, Mich.	20 00	St. Augustine Acad., Cleveland, Ohio	10 00
Our Lady of Good Counsel Acad., Mankato, Minn.	10 00	St. Mary of the Springs Acad., Col- umbus, Ohio	10 00
St. Mary of the Pines Acad., Chai- awa, Miss.	20 00	St. Mary Paro. High Sch., Colum- bus, Ohio	20 00
Christian Brothers High Sch., St. Louis, Mo.	10 00	Acad. of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.	10 00
Rosati-Kain Cath. Girls' Inter-paro- chial High Sch., St. Louis, Mo.	10 00	St. Ursula Acad., Toledo, Ohio.	10 00
St. Mark High Sch., St. Louis, Mo. Villa Duchesne, St. Louis, Mo.	30 00	Blessed Sacrament High Sch., Corn- wells Heights, Pa.	10 00
Mt. St. Dominic Acad., Caldwell, N. J.	20 00	First Catholic Slovak Girls' High Sch., Danville, Pa.	10 00
Benedictine Acad., Elizabeth, N. J. Acad. of Holy Angels, Fort Lee, N. J.	10 00	Our Lady of Angels High Sch., Glen Riddle, Pa.	10 00
St. Peter Coll. High Sch., Jersey City, N. J.	10 00	Villa Maria Acad., Green Tree, Pa. Waldron Acad. for Boys, Merion, Pa.	10 00
St. Benedict Prep. Sch., Newark, N. J.	10 00	Acad. of Notre Dame, Philadelphia, Pa.	10 00
Acad. of Our Lady of Light, Santa Fe, New Mex.	10 00	Cecilian Acad., Philadelphia, Pa.	10 00
Acad. of Sacred Heart, Albany, N. Y.	10 00	John W. Hallahan Cath. Girls' High Sch., Philadelphia, Pa.	10 00
Marianist Preparatory, Beacon-on- Hudson, N. Y.	10 00	Melrose Acad., Philadelphia, Pa.	10 00
St. Joseph Acad., Brentwood, L. I., N. Y.	10 00	Mt. St. Joseph Acad., Philadelphia, Pa.	10 00
Bishop Loughlin Mem. High Sch., Brooklyn, N. Y.	10 00	Nazareth Acad., Philadelphia, Pa.	10 00
Bishop McDonnell Mem. High Sch., Brooklyn, N. Y.	10 00	St. Leonard Acad., Philadelphia, Pa. West Philadelphia Cath. Girls' High Sch., Philadelphia, Pa.	10 00
Brooklyn Preparatory Sch., Brook- lyn, N. Y.	20 00	West Philadelphia Cath. High Sch. for Boys, Philadelphia, Pa.	10 00
Queen of All Saints Dioc. High Sch., Brooklyn, N. Y.	10 00	Pottsville Cath. High Sch., Potts- ville, Pa.	10 00
St. Barbara Dioc. High Sch., Brooklyn, N. Y.	10 00	Marywood Sem., Scranton, Pa.	10 00
St. Brendan Dioc. High Sch., Brook- lyn, N. Y.	10 00	Acad. of Holy Child Jesus, Sharon Hill, Pa.	10 00
St. Edmund Comm. High Sch., Brooklyn, N. Y.	20 00	St. Francis Xavier Acad., Provid- ence, R. I.	10 00
St. Francis Preparatory, Brooklyn, N. Y.	10 00	St. Cecilia Acad., Nashville, Tenn. Acad. of Sacred Heart, Galveston, Tex.	10 00
St. John Prep. Sch., Brooklyn, N. Y. Mt. St. Joseph Acad., Buffalo, N. Y. Acad. of Mt. St. Ursula, New York, N. Y.	10 00 10 00 20 00	Mt. St. Mary Acad., Burlington, Vt. St. Agnes High Sch., Fond du Lac, Wis.	10 00 10 00
Acad. of Mt. St. Vincent-on-Hud- son, New York, N. Y.	20 00	Srs. of St. Francis, Green Bay, Wis. Holy Angels High Sch., Milwaukee, Wis.	10 00 10 00
		Mercy High Sch., Milwaukee, Wis.	10 00
		Messmer High Sch., Milwaukee, Wis. St. Mary Acad., Milwaukee, Wis.	10 00 10 00
		Srs. of St. Dominic, Racine, Wis.	70 00
		St. Clara Acad., Sinsinawa, Wis.	20 00

St. Joseph Acad., Stevens Point, Wis.	10 00
Sr. M. Evaristus, Halifax, N. S., Canada	10 00
St. Louis Coll., Honolulu, Haw. Is. . .	10 00

SUSTAINING MEMBERSHIP

Rev. A. F. Munich, Bloomfield, Conn.	10 00
Mother Josephine, Hartford, Conn. . .	10 00
Very Rev. Msgr. J. J. Fallon, Belleville, Ill.	10 00
Rev. D. F. Cunningham, Chicago, Ill. . .	10 00
Srs. of St. Benedict, Ferdinand, Ind. . .	10 00
St. Felix Capuchin Monastery, Huntington, Ind.	20 00
Right Rev. Msgr. P. McInerney, Topeka, Kans.	10 00
Rev. J. I. Barrett, Baltimore, Md. . .	10 00
Rev. R. J. Quinlan, Boston, Mass. . .	10 00
Rev. J. A. Byrnes, St. Paul, Minn. . .	10 00
Rev. J. W. Peel, Buffalo, N. Y. . .	40 00
Rev. M. A. Delaney, New York, N. Y. . .	10 00
Rev. W. R. Kelly, New York, N. Y. . .	10 00
Rev. D. C. Gildea, Syracuse, N. Y. . .	10 00
Rev. H. E. Keller, Harrisburg, Pa. . .	10 00
Right Rev. Msgr. J. J. Bonner, Philadelphia, Pa. . .	10 00
Rev. P. E. Campbell, Pittsburgh, Pa. . .	20 00
Rev. J. J. Featherstone, Scranton, Pa. . .	20 00
Sisters of St. Francis, St. Francis, Wis.	20 00

GENERAL MEMBERSHIP

Priests

Rev. J. A. King, S.J., San Francisco, Calif.	2 00
Rev. J. E. Malone, S.J., Santa Clara, Calif.	2 00
Rev. P. J. Moran, Sterling, Colo. . .	2 00
Rev. J. A. Baisnee, S.S., Washington, D. C.	4 00
Rev. P. J. Bergen, C.S.P., Washington, D. C.	4 00
Very Rev. R. Butin, S.M., Washington, D. C.	1 00
Rev. J. M. Cooper, Washington, D. C.	2 00
Right Rev. Msgr. J. M. Corrigan, Washington, D. C.	2 00
Rev. W. J. Deacy, O.S.A., Washington, D. C.	2 00
Rev. W. J. Doheny, C.S.C., Washington, D. C.	2 00
Rev. J. E. Grattan, S.J., Washington, D. C.	2 00
Rev. F. Gruen, O.F.M., Washington, D. C.	4 00
Right Rev. Msgr. P. Guilday, Washington, D. C.	4 00
Rev. A. J. Hogan, S.J., Washington, D. C.	2 00
Rev. J. J. Jepson, S.S., Washington, D. C.	2 00
Right Rev. Msgr. E. B. Jordan, Washington, D. C.	2 00
Rev. F. M. Kirsch, O.M., Cap., Washington, D. C.	2 00
Rev. V. Schaaf, O.F.M., Washington, D. C.	2 00
Rev. R. J. Slavin, O.P., Washington, D. C.	2 00

Very Rev. N. A. Weber, S.M., Washington, D. C.	2 00
Right Rev. Msgr. W. A. Cummings, Chicago, Ill.	2 00
Rev. T. A. Egan, S.J., Chicago, Ill. . .	4 00
Rev. J. M. O'Leary, C.P., Chicago, Ill. . .	2 00
Rev. A. G. Schmidt, S.J., Chicago, Ill. . .	2 00
Rev. T. A. Seery, O.S.M., Chicago, Ill. . .	2 00
Rev. G. Sweeny, C.P., Chicago, Ill. . .	2 00
Rev. B. J. Gilmore, O.Carm., Joliet, Ill. . .	2 00
Rev. D. B. Zuchowski, Kankakee, Ill. . .	2 00
Rev. B. B. Myers, O.P., Oak Park, Ill. . .	2 00
Rev. J. M. Nugent, O.P., Oak Park, Ill. . .	2 00
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Sr. M. Ellen Loretto, O.P., St. Charles, Ill.	2 00	Sr. M. Pia, Mankato, Minn.	2 00
Sr. M. Theophilia, Springfield, Ill.	2 00	Srs. of St. Francis, Rochester, Minn.	2 00
Sr. Rose Marie, O.P., Springfield, Ill.	2 00	Sr. M. Pacifica, O.S.B., St. Joseph, Minn.	2 00
Ursuline Srs., Springfield, Ill.	2 00	Sr. M. Euphemia, S.S.N.D., St. Paul, Minn.	2 00
Sr. M. Dafrosa, Sterling, Ill.	2 00	Sr. Miriam, St. Paul, Minn.	2 00
Srs. of Christian Charity, Wilmette, Ill.	2 00	Sr. M. Donata, Wabasha, Minn.	2 00
Sr. M. Cecile, C.S.A., Crown Point, Ind.	2 00	Sr. M. Michael, Biloxi, Miss.	2 00
Sr. M. Florita, C.S.A., Crown Point, Ind.	2 00		
Sr. M. Francis Ann, C.S.A., Crown Point, Ind.	2 00		
Sr. M. Clarissa, O.S.B., Ferdinand, Ind.	2 00		
Sr. M. Carmelita, Indianapolis, Ind.	2 00		
Sr. M. John, Indianapolis, Ind.	2 00		
Sr. M. Manetto, Prov., Indianapolis, Ind.	2 00		
Mother M. Vincentia, C.S.C., Notre Dame, Ind.	2 00		
Mother Clarissa, O.S.F., Oldenburg, Ind.	2 00		

Mother Elizabeth, O.S.U., Kirkwood, Mo.	2 00	Sr. M. Theophane, Eggertsville, N. Y.	2 00
Sr. Caroline Collins, Normandy, Mo.	4 00	Sr. M. Christina Peixoto, Grasmere, S. I., N. Y.	2 00
Srs. of Most Precious Blood, O'Fallon, Mo.	2 00	Mother St. Catherine, C.N.D., Grymes Hill, S. I., N. Y.	2 00
Srs. of Charity, Perryville, Mo.	2 00	Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
Mother M. Hilaria, O.S.F., St. Louis, Mo.	2 00	Srs. of St. Mary, Lockport, N. Y.	2 00
Mother M. T. O'Loane, R.S.C.J., St. Louis, Mo.	2 00	Mother John Joseph, New York, N. Y.	2 00
Sr. Ellen Joseph, St. Louis, Mo.	2 00	Mother M. Colette, R.S.H.U., New York, N. Y.	2 00
Sr. Joseph Aloysius, C.S.J., St. Louis, Mo.	2 00	Mother Teresa of C. J., New York, N. Y.	2 00
Sr. M. Borgia, C.P.P.S., St. Louis, Mo.	2 00	Sr. Louise Carmela, S.C., New York, N. Y.	4 00
Sr. M. Pius, S.S.J., St. Louis, Mo.	4 00	Sr. M. Immaculata, O.S.F., New York, N. Y.	2 00
Sr. M. Roswitha, C.S.J., St. Louis, Mo.	4 00	Srs. of Charity of St. Vincent de Paul, New York, N. Y.	2 00
Sr. St. Paul, S.S.J., St. Louis, Mo.	2 00	Sr. M. Dominica, O.P., Ossining, N. Y.	4 00
Mother M. Kilhan, R.S.M., Webster Groves, Mo.	4 00	Sr. M. Charles, Peekskill, N. Y.	2 00
Sr. M. Clementine, Webster Groves, Mo.	2 00	Mother Polycarpa, O.P., St. Joseph's, N. Y.	2 00
Sr. M. Leon, S.L., Webster Groves, Mo.	2 00	Mother M. Lidwina, Stella Niagara P. O., N. Y.	2 00
Sr. M. Irma, R.S.M., Omaha, Nebr.	2 00	Sr. M. Leonarda, Stella Niagara P. O., N. Y.	2 00
Srs. of St. Francis, O'Neill, Nebr.	4 00	Srs. of St. Francis, Syracuse, N. Y.	4 00
Sr. Marie Madeleine of Jesus, Hudson, N. H.	2 00	Mother M. Immaculata, R.S.M., Tarrytown, N. Y.	4 00
Mother M. Evarista, R.S.M., Manchester, N. H.	4 00	Sr. Superior, Utica Cath. Acad., Utica, N. Y.	4 00
Sr. M. Aloysia, R.S.M., Atlantic City, N. J.	4 00	Mother M. Theresa, West Park, N. Y.	2 00
Mother M. Joseph, O.P., Caldwell, N. J.	2 00	Sr. M. Roberta, C.S.A., Yonkers, N. Y.	2 00
Sr. M. Christine, R.S.M., Camden, N. J.	4 00	Sr. M. Ursula, R.S.M., Devil's Lake, N. Dak.	2 00
Mother Monica, O.S.B., Elizabeth, N. J.	2 00	Sr. Camillus, Fargo, N. Dak.	2 00
Sr. Marie Louise, S.C., Elizabeth, N. J.	2 00	Sr. Elizabeth Marie, C.S.J., Grand Forks, N. Dak.	2 00
Sr. Rose Teresa, S.C., Elizabeth, N. J.	2 00	Sr. M. Superata, Hankinson, N. Dak.	2 00
Sr. M. Auxilia, S.S.N.D., Irvington, N. J.	2 00	Sr. Yvonne, C.S.J., Jamestown, N. Dak.	2 00
Felician Srs., O.S.F., Lodi, N. J.	2 00	Sr. Marie Claire, S.N.D., Willow City, N. Dak.	2 00
Sr. Wencesla, Mendham, N. J.	4 00	Sr. M. Justa, I. H. M., Akron, Ohio	2 00
Sr. Inezita, B.V.M., Montclair, N. J.	2 00	Srs. of Holy Humility of Mary, Canton, Ohio	4 00
Mother M. Boniface, Summit, N. J.	2 00	Sr. Ethelreda, R.S.M., Cincinnati, Ohio	2 00
Sr. M. Rosella, O.S.F., Trenton, N. J.	2 00	Sr. Helen Louise, S.N.D. de Namur, Cincinnati, Ohio	2 00
Sr. Teresa Gertrude, S.C., Union City, N. J.	2 00	Sr. M. Adelaide, C.P.P.S., Cincinnati, Ohio	2 00
Mother M. Anselm, O.P., Amityville, L. I., N. Y.	2 00	Sr. M. Patricia, R.S.M., Cincinnati, Ohio	2 00
Srs. of St. Dominic, Blauvelt, N. Y.	4 00	Sr. Catherine, C.S.J., Cleveland, Ohio	2 00
Mother Jane Frances, S.S.J., Brentwood, L. I., N. Y.	2 00	Sr. M. Mechtildis, S.S.J., Cleveland, Ohio	6 00
Sr. Maria Francis, S.S.J., Brentwood, L. I., N. Y.	2 00	Srs. of Precious Blood, Dayton, Ohio	2 00
Mother Marie, Brooklyn, N. Y.	2 00	Srs. of Mercy, Fremont, Ohio	4 00
Sr. M. Dafrose, O.P., Brooklyn, N. Y.	2 00	Srs. of Notre Dame de Namur, Hamilton, Ohio	2 00
Srs. of St. Joseph, Sr. Leo Xavier, Brooklyn, N. Y.	4 00	Sr. M. Gertrude, O.S.U., Lima, Ohio	2 00
Srs. of Visitation, Brooklyn, N. Y.	4 00	Sr. Leona, S.C., Mt. Joseph, Ohio	6 00
Felician Srs., O.S.F., Buffalo, N. Y.	2 00	Srs. of Charity, Mt. St. Joseph, Ohio	4 00
Sr. Gonzaga, Buffalo, N. Y.	2 00	Srs. of Notre Dame, Norwalk, Ohio	4 00
Sr. M. Christopher, R.S.M., Buffalo, N. Y.	2 00	Sr. M. Eunice, O.S.F., Portsmouth, Ohio	2 00
Sr. Miriam, Buffalo, N. Y.	2 00		
Sr. St. Edward, Buffalo, N. Y.	2 00		
Sr. Scholastica, S.S.J., Buffalo, N. Y.	2 00		
Srs. of Resurrection, Castleton-on-the-Hudson, N. Y.	2 00		

Mother Superior, Ursuline Conv., St. Martin, Ohio	2 00	Sr. M. Albert, O.S.F., Spokane, Wash.	2 00
Srs. of St. Francis, Sylvania, Ohio ..	2 00	Sr. M. Magdalis, O.S.F., Charleston, W. Va.	2 00
Srs. of St. Francis, Tiffin, Ohio (I) ..	2 00	Sr. M. Carmel, S.S.J., Wheeling, W. Va.	6 00
Srs. of St. Francis, Tiffin, Ohio (II) ..	2 00	Sr. M. Cleta, F.S.P.A., Ashland, Wis.	2 00
Ursuline Srs., Tiffin, Ohio	2 00	Sr. M. Basil, S.S.N.D., Chippewa Falls, Wis.	2 00
Mother M. Benedict, S.N.D., Toledo, Ohio	2 00	Sr. M. Joseph, S.S.N.D., Chippewa Falls, Wis.	2 00
Srs. of Notre Dame, Toledo, Ohio	2 00	Sr. M. Valeria, C.S.A., Fond du Lac, Wis.	2 00
Sr. M. Elizabeth Clare, Oswego, Oreg.	2 00	Sr. M. Vera, C.S.A., Fond du Lac, Wis.	2 00
Mother M. Solana, O.S.F., Pendleton, Oreg.	6 00	Sr. Constantius, C.S.J., Green Bay, Wis.	2 00
Sr. Ceciliaana, Pendleton, Oreg.	2 00	Sr. Josine, S.S.N.D., Green Bay, Wis.	2 00
Sr. M. Bernard, Div. Prov., Allison Park P. O., Pa.	2 00	Sr. Maurilia, F.S.P.A., La Crosse, Wis.	2 00
Sr. M. Tharsilla, Div. Prov., Allison Park P. O., Pa.	2 00	Sr. Albertone, O.P., Little Chute, Wis.	2 00
Sr. M. Teresa, S.S.J., Ambridge, Pa.	4 00	Sr. Albina, O.P., Little Chute, Wis.	2 00
Srs. of St. Joseph, Baden, Pa.	2 00	Sr. M. Clement, O.P., Little Chute, Wis.	2 00
The Principal, St. Thomas High Sch., Braddock, Pa.	2 00	Mother M. Inez, Manitowoc, Wis.	2 00
Sr. M. Eugenia, Coraopolis, Pa.	2 00	Sr. Benjamin, Manitowoc, Wis.	2 00
Mother M. Katharine Drexel, Cornwells Heights, Pa.	2 00	Sr. Denise, Manitowoc, Wis.	2 00
Srs. of St. Francis, Glen Riddle P. O., Pa.	2 00	Sr. M. Davidica, Manitowoc, Wis.	2 00
Sr. Agnes Mary, B. V. M., Greensburg, Pa.	2 00	Sr. M. Exra, Manitowoc, Wis.	2 00
Srs. of St. Francis, Millvale, Pa.	2 00	Sr. M. Noel, Manitowoc, Wis.	2 00
Mother Mary of Good Counsel, Philadelphia, Pa.	2 00	Srs. de Notre Dame, Marinette, Wis.	2 00
Sch. Srs. of Notre Dame, Philadelphia, Pa.	2 00	Mother Alene, Merrill, Wis.	2 00
Srs. of St. Joseph, St. John Orphan Asylum, Philadelphia, Pa.	2 00	Sr. Marie Theodosia, Merrill, Wis.	2 00
Srs. of St. Joseph, St. Mary Acad., Philadelphia, Pa.	2 00	Mother Corona, S.S.S.F., Milwaukee, Wis.	2 00
Benedictine Srs., N. S. Pittsburgh, Pa.	4 00	Mother Medulpha, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Evangela, N. S. Pittsburgh, Pa.	2 00	Sr. Egenda, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Muriel, R.S.M., Pittsburgh, Pa.	2 00	Sr. Everildis, S.S.N.D., Milwaukee, Wis.	2 00
Srs. of Holy Family of Nazareth, Pittsburgh, Pa.	2 00	Sr. Marie Michael, Milwaukee, Wis.	2 00
Srs. of St. Joseph, Pittsburgh, Pa.	4 00	Sr. M. Agneta, S.S.N.D., Milwaukee, Wis.	2 00
Sr. Superior, O.S.B., St. Mary Cath. High Sch., St. Mary's, Pa.	2 00	Sr. M. Fidelis, S.S.N.D., Milwaukee, Wis.	4 00
Sr. M. Bertrand, I.H.M., Scranton, Pa.	2 00	Sr. M. Josepha, S.S.S.F., Milwaukee, Wis.	2 00
Sr. M. St. James, Sharon Hill, Pa.	2 00	Sr. M. Justinia, S.S.N.D., Milwaukee, Wis.	2 00
Srs. of Christian Charity, Wilkes-Barre, Pa.	2 00	Sr. M. Jutta, S.S.S.F., Milwaukee, Wis.	4 00
Sr. M. Brendan, Providence, R. I.	2 00	Sr. M. Kiliana, Milwaukee, Wis.	2 00
Sr. Loyola, S.S.S.F., Howard, S. Dak.	2 00	Sr. M. Laurentia, S.S.N.D., Milwaukee, Wis.	4 00
Mother M. Lucia, O.S.B., Sturgis, S. Dak.	2 00	Sr. M. Rosella, O.P., So. Milwaukee, Wis.	2 00
Benedictine Srs., Yankton, S. Dak.	2 00	Sr. M. Speranda, Sor.D.S., Milwaukee, Wis.	2 00
Sr. M. Victorine, O.P., Memphis, Tenn.	2 00	Sr. M. Synesia, S.S.N.D., Milwaukee, Wis.	2 00
Mother M. Antoinette, San Antonio, Tex.	2 00	Srs. of St. Francis Assisi, Milwaukee, Wis.	2 00
Sr. M. Agnes Whitaker, San Antonio, Tex.	4 00	Sr. Rita, Milwaukee, Wis.	2 00
Sr. M. Antonina, Div. Prov., San Antonio, Tex.	2 00	Sr. M. Digna, S.S.S.F., Muscoda, Wis.	2 00
Sr. M. Francis, Ursuline, San Antonio, Tex.	6 00	Mother M. Romana, O.P., Racine, Wis.	16 00
Srs. of Holy Cross, Alexandria, Va.	4 00	Sr. M. Celeste, O.P., Racine, Wis.	2 00
Sr. M. Agnes, Richmond, Va.	2 00	Sr. M. Joan, O.P., Racine, Wis.	2 00
Sr. M. Loretta, F.C.S.P., Seattle, Wash.	4 00	Sr. M. Josephine, O.P., Racine, Wis.	2 00

Right Rev. Msgr. J. J. Donnelly, Fitchburg, Mass.	2 00	Right Rev. Msgr. J. F. Hickey, Nor- wood, Ohio	3 00
Augustinian Fathers, Lawrence, Mass.	2 00	Right Rev. A. J. Dean, Toledo, Ohio ..	2 00
Rev. E. D. Daly, So. Lawrence, Mass.	6 00	Rev. F. A. Houck, Toledo, Ohio.....	2 00
Rev. D. J. Maguire, Lowell, Mass....	2 00	Rev. F. S. Legowski, Toledo, Ohio...	2 00
Right Rev. R. Neagle, Malden, Mass...	2 00	Rev. J. A. O'Connor, Clairton, Pa.	2 00
Rev. C. A. Finn, Medford, Mass.....	2 00	Rev. M. A. Bennett, Easton, Pa.	2 00
Rev. E. T. Dunne, Newburyport, Mass.	2 00	Rev. J. F. Burke, Philadelphia, Pa.	14 00
Rev. J. J. McGarry, Roslindale, Mass.	2 00	Rev. J. A. Gorham, Philadelphia, Pa.	2 00
Rev. J. S. Barry, Spencer, Mass....	2 00	Rev. J. J. Walsh, Philadelphia, Pa.	2 00
Right Rev. Msgr. C. A. Sullivan Springfield, Mass.	2 00	Very Rev. G. J. Bullion, Pittsburgh, Pa.	2 00
Rev. R. D. Murphy, Uxbridge, Mass...	2 00	Rev. C. F. Carroll, Pittsburgh, Pa.	2 00
Rev. F. J. Halloran, Wakefield, Mass...	26 00	Rev. T. F. Coakley, Pittsburgh, Pa.	4 00
Rev. D. C. Riordan, Watertown, Mass.	2 00	Rev. J. A. Karalius, Shenandoah, Pa.	2 00
Rev. H. F. Klenner, Detroit, Mich.	4 00	Rev. J. B. Fee, Upper Darby, Pa.	2 00
Rev. J. M. Louis, Detroit, Mich.	2 00	Rev. E. A. Stapleton, Yardley, Pa.	2 00
Rev. F. T. Stack, Detroit, Mich.	2 00	Rev. J. Hensbach, Bowdle, S. Dak.	2 00
Right Rev. Msgr. J. Stapleton, De- troit, Mich.	2 00	Rev. J. L. Morkovsky, Weimar, Tex.	2 00
Rev. J. C. Vismara, Detroit, Mich.	2 00	Rev. P. A. Barry, Ludlow, Vt.	2 00
Rev. H. J. Reis, Lake Linden, Mich.	2 00	Jesuit Fathers, Yakima, Wash.	2 00
Right Rev. Msgr. H. A. Buchholtz, Marquette, Mich.	2 00	Right Rev. Msgr. J. F. Newcomb, Huntington, W. Va.	2 00
Rev. H. De Gryse, Monroe, Mich.	2 00	Rev. Theo. Rohner, Beaver Dam, Wis.	2 00
Rev. R. Aubart, Minneapolis, Minn.	2 00	Rev. J. E. Hanz, Beloit, Wis.	2 00
Very Rev. C. Popelka, New Prague, Minn.	4 00	Rev. D. H. Barthelemy, O.P., Madi- son, Wis.	4 00
Rev. B. J. Hale, Kansas City, Mo.	2 00	Rev. J. P. Glueckstein, Neenah, Wis.	2 00
Right Rev. P. P. Crane, St. Louis, Mo.	2 00	Rev. J. F. McCarthy, Oconomowoc, Wis.	2 00
Redemptorist Fathers, St. Louis, Mo.	6 00	Rev. J. E. Kelly, Racine, Wis.	2 00
Rev. W. L. Shea, St. Louis, Mo.	2 00	Rev. G. Haessler, Sun Prairie, Wis.	2 00
Rev. P. J. Judge, Omaha, Nebr.	2 00	Rev. M. J. Jacobs, Waunakee, Wis.	2 00
Right Rev. Msgr. T. J. E. Devoy, Manchester, N. H.	2 00	Rev. J. W. Huepper, Wauwatosa, Wis.	2 00
Right Rev. Msgr. M. R. Spillane, Atlantic City, N. J.	2 00	Right Rev. Msgr. W. Reding, Wiscon- sin Rapids, Wis.	2 00
Rev. J. A. Smith, Babylon, L. I., N. Y.	4 00	Rev. H. D. J. Brosseau, Grenville, P. Q., Canada	2 00
Rev. W. Kirby, Batavia, N. Y.	2 00	Rev. G. J. McShane, S. S., Montreal, P. Q., Canada	2 00
Rev. V. O. Genova, Brooklyn, N. Y.	4 00	Rev. V. Fernandez, Malolos, Bulacan, P. I.	4 00
Right Rev. Msgr. T. J. O'Brien, Brooklyn, N. Y.	2 00	Brothers	
Rev. J. J. Mahon, Freeport, L. I., N. Y.	6 00		
Rev. E. J. Donovan, Great Neck, L. I., N. Y.	2 00	Bro. Angelus, C.F.X., Brooklyn, N. Y.	2 00
Rev. T. P. Holland, Massena, N. Y.	2 00	Bro. Eugene, O.S.F., Brooklyn, N. Y.	2 00
Rev. J. A. Hogan, Medina, N. Y.	2 00	Bro. Julius, S.M., Brooklyn, N. Y.	2 00
Rev. F. C. Campbell, New York, N. Y.	2 00	Xaverian Bros., Brooklyn, N. Y.	4 00
Rev. J. J. Voight, New York, N. Y.	5 00	Bro. Bernard, F.S.C., Newburgh, N. Y.	2 00
Rev. J. W. Colligan, Olcott, N. Y.	6 00	Bro. Calixtus, F.S.C., New York, N. Y.	2 00
Rev. F. Nastvogel, C.S.S.R., Roches- ter, N. Y.	2 00	Parish Schools	
Very Rev. Msgr. C. F. McEvoy, Syra- cuse, N. Y.	2 00	St. Anthony Par. Sch., San Fran- cisco, Calif.	2 00
Rev. A. Strazzoni, C. S. C. B., Syracuse, N. Y.	2 00	St. Boniface Par. Sch., San Fran- cisco, Calif.	6 00
Rev. L. Fell, Munich, N. Dak.	2 00	St. John Par. Sch., San Francisco, Calif.	2 00
Franciscan Fathers, Cincinnati, Ohio ..	2 00	St. Peter Girls' Sch., San Francisco, Calif.	4 00
Right Rev. Msgr. G. P. Jennings, Cleveland, Ohio	2 00	St. John Sch., New Haven, Conn.	2 00
Rev. T. P. Mulligan, Cleveland, Ohio ..	4 00	Sacred Heart Sch., Washington, D. C.	2 00
Right Rev. Msgr. J. J. Schmit, Cleveland, Ohio	2 00	Our Lady of Hungary Sch., South Bend, Ind.	14 00
Rev. J. B. O'Regan, Mt. St. Joseph, Ohio	10 00	Rudolphinum Paro. Sch., Protivin, Iowa	2 00
		Mother of God Sch., Covington, Ky.	2 00
		St. Mary Cathedral Sch., Covington, Ky.	2 00

Assumption B. V. M. Cathedral Sch., Baltimore, Md.....	4 00	Sch. of St. Thomas the Apostle, New York, N. Y.....	2 00
St. Joseph Sch., Amesbury, Mass....	4 00	St. Peter of Alcantara Sch., Port Washington, L. I., N. Y.....	2 00
St. Columbkille Sch., Boston, Mass.	2 00	St. John Acad., Rensselaer, N. Y....	2 00
St. Raphael Sch., Boston, Mass.....	2 00	Immaculate Conception Sch., Rochester, N. Y.....	2 00
St. Hedwig Paro. Sch., E. Cambridge, Mass.....	4 00	St. Thomas Apostle Sch., Woodhaven, N. Y.....	2 00
St. John Sch., Canton, Mass.....	6 00	St. Michael Sch., Cleveland, Ohio..	2 00
St. Francis de Sales Sch., Charlestown, Mass.....	4 00	St. Mary Sch., Massillon, Ohio....	10 00
Immaculate Conception Sch., Everett, Mass.....	10 00	Immaculate Conception Sch., Toledo, Ohio.....	2 00
St. Aloysius Sch., Newburyport, Mass.....	2 00	Sch. of SS. Simon & Jude, Bethlehem, Pa.....	2 00
St. Catherine of Genoa Sch., Somerville, Mass.....	2 00	St. Ann Sch., Bristol, Pa.....	2 00
St. Mary Sch., Stoughton, Mass....	2 00	Presentation B. V. M. Sch., Cheltenham, Pa.....	2 00
St. Bernard Sch., West Newton, Mass.....	2 00	St. Stanislaus Sch., Lansdale, Pa....	2 00
Holy Redeemer Sch., Detroit, Mich.	2 00	St. Francis de Sales Sch., Lenni, Pa.	4 00
St. Joseph Sch., Escanaba, Mich....	2 00	St. Cunegunda Sch., McAdoo, Pa....	4 00
Guardian Angels Sch., Chaska, Minn.	2 00	St. Patrick Sch., Malvern, Pa.....	2 00
St. John Sch., Jordan, Minn.....	4 00	St. Francis of Assisi Sch., Minersville, Pa.....	2 00
St. Canice Sch., Kilkenny, Minn....	10 00	Holy Family Sch., Nazareth, Pa....	2 00
St. Joseph Sch., Marshall, Minn.....	2 00	St. Francis of Assisi Sch., Norristown, Pa.....	2 00
Ascension Sch., Minneapolis, Minn.	4 00	Holy Trinity Sch., Philadelphia, Pa.	4 00
St. Anthony Sch., Minneapolis, Minn.	6 00	Nativity B. V. M. Sch., Philadelphia, Pa.....	2 00
St. Joseph Sch., Minneapolis, Minn.	2 00	Our Lady of Consolation Sch., Philadelphia, Pa.....	6 00
St. Stephen Sch., Minneapolis, Minn.	8 00	Our Mother of Sorrows Sch., Philadelphia, Pa.....	2 00
St. Mary Sch., New Ulm, Minn.....	4 00	St. Adalbert Sch., Philadelphia, Pa.	2 00
St. Joseph Sch., Red Wing, Minn....	2 00	St. Aloysius Sch., Philadelphia, Pa.	1 00
Cathedral Sch., St. Paul, Minn.....	6 00	St. Alphonsus Sch., Philadelphia, Pa.	2 00
St. Bernard Sch., St. Paul, Minn....	2 00	St. Bernard Sch., Philadelphia, Pa.	2 00
St. Matthew Sch., St. Paul, Minn....	2 00	St. Bonaventura Sch., Philadelphia, Pa.....	2 00
St. Patrick Sch., St. Paul, Minn....	6 00	St. Clement Sch., Philadelphia, Pa..	10 00
St. Mark Sch., Shakopee, Minn.....	2 00	St. Francis de Sales Sch., Philadelphia, Pa.....	2 00
St. Joseph Sch., Waconia, Minn....	4 00	St. Hedwig Sch., Philadelphia, Pa....	2 00
St. Mary Sch., Nutley, N. J.....	6 00	St. Helena Sch., Philadelphia, Pa....	2 00
Our Lady of Mt. Carmel Sch., Astoria, L. I., N. Y.....	4 00	St. Henry Sch., Philadelphia, Pa....	6 00
St. Barnabas Apostle Sch., Bellmore, L. I., N. Y.....	4 00	St. Joachim Sch., Philadelphia, Pa..	4 00
All Saints Sch., Brooklyn, N. Y....	2 00	St. Mary of Assumption Sch., Philadelphia, Pa.....	2 00
Annunciation Par. Sch., Brooklyn, N. Y.....	2 00	St. Monica Sch., Philadelphia, Pa....	2 00
Immaculate Heart of Mary Sch., Brooklyn, N. Y.....	2 00	St. Philip Neri Sch., Philadelphia, Pa.....	4 00
Our Lady of Guadalupe Sch., Brooklyn, N. Y.....	2 00	St. Raphael Sch., Philadelphia, Pa.	12 00
Our Lady of Solace Sch., Brooklyn, N. Y.....	2 00	St. Stephen Sch., Philadelphia, Pa.	10 00
St. Agnes Sch., Brooklyn, N. Y....	4 00	St. William Sch., Philadelphia, Pa.	2 00
St. Joseph Sch., Brooklyn, N. Y....	4 00	Transfiguration Sch., W. Philadelphia, Pa.....	6 00
St. Rosalie Sch., Brooklyn, N. Y....	4 00	St. Patrick Sch., Pottsville, Pa....	2 00
SS. Simon & Jude Sch., Brooklyn, N. Y.....	2 00	St. Patrick Paro. Sch., Scranton, Pa.	1 00
St. Stanislaus Sch., Brooklyn, N. Y.	2 00	Holy Spirit Par. Sch., Sharon Hill, Pa.....	2 00
St. Ann Sch., Buffalo, N. Y.....	4 00	St. Casimir Sch., Shenandoah, Pa....	6 00
St. Mary Sch., East Islip, L. I., N. Y.	2 00	Holy Cross Acad., Lynchburg, Va....	2 00
St. Hedwig Sch., Floral Park, L. I., N. Y.....	2 00	Holy Trinity Sch., Norfolk, Va.....	2 00
St. Andrew Sch., Flushing, N. Y....	2 00	Our Lady of Blessed Sacrament Sch., Port Richmond, Va.....	2 00
St. Aloysius Sch., Great Neck, L. I., N. Y.....	4 00	Cathedral Girls' Sch., Richmond, Va.	2 00
St. Ignatius Sch., Hicksville, L. I., N. Y.....	2 00	Sacred Heart Sch., South Richmond, Va.....	2 00
St. Gerard Sch., Hollis, N. Y.....	2 00	Our Lady of Nazareth Sch., Roanoke, Va.....	2 00
Our Lady of Grace Sch., Howard Beach, N. Y.....	4 00	St. Joseph Acad., Wheeling, W. Va.	2 00
St. Joseph Sch., Jamaica, N. Y....	6 00	St. Mary Par. Sch., Burlington, Wis.	2 00
St. Monica Sch., Jamaica, N. Y....	4 00	St. Patrick Sch., Eau Claire, Wis...	4 00
St. Margaret Mary Sch., New York, N. Y.....	4 00		

St. John de Nepomuc Sch., Milwaukee, Wis.....	2 00	Sch. Srs. of Notre Dame, Notre Dame Conv., Boston, Mass.....	2 00
St. Josephat Sch., Milwaukee, Wis.	4 00	Srs. of St. Joseph, St. William Conv., Boston, Mass.....	2 00
St. Matthew Sch., Milwaukee, Wis..	8 00	Srs. of St. Joseph, St. Agnes Conv., South Boston, Mass.....	2 00
St. Stanislaus Sch., Milwaukee, Wis.	2 00	Sch. Srs. of Notre Dame, Cambridge, Mass.	2 00
Lay			
Mr. G. Coughlin, Montreal, P. Q., Canada	2 00	Srs. of St. Joseph, Charlestown, Mass.	6 00
Sisters			
Sr. William, C.S.J., Los Angeles, Calif.	2 00	Srs. of Providence, Chelsea, Mass...	2 00
Sr. M. Magdalen, Napa, Calif.,	2 00	Srs. of Charity, S. Lawrence, Mass.	2 00
Sr. M. Victoria, Pasadena, Calif., ..	4 00	Srs. of Notre Dame de Namur, Lynn, Mass.....	2 00
Dominican Srs., San Gabriel, Calif.	3 00	Sch. Srs. of Notre Dame, Malden, Mass.	2 00
Srs. of Mercy, Ansonia, Conn.....	2 00	Srs. of Notre Dame de Namur, Peabody, Mass.....	2 00
Srs. of St. Joseph, Deep River, Conn.	2 00	Srs. of Notre Dame, Somerville, Mass.	2 00
Srs. of Mercy, Naugatuck, Conn....	2 00	Srs. of Notre Dame, Springfield, Mass.	6 00
Srs. of Mercy, New Haven, Conn....	2 00	Srs. of St. Joseph, Springfield, Mass.	2 00
Srs. of Mercy, New London, Conn....	2 00	Srs. of Notre Dame de Namur, Waltham, Mass.....	2 00
Srs. of Mercy, Norwalk, Conn.....	2 00	Srs. of Notre Dame de Namur, Woburn, Mass.....	2 00
Sr. M. Alphonsa, Willimantic, Conn.	2 00	Srs. of Notre Dame, Worcester, Mass.	2 00
Sch. Srs. of Notre Dame, Belleville, Ill.	2 00	Sr. M. Columba, I.H.M., Detroit, Mich.	14 00
Sr. Claver, S.S.N.D., Blue Island, Ill.	2 00	Sr. M. Theodore, O.P., Detroit, Mich.	4 00
Sr. Antheima, S.S.S.F., Chicago, Ill.	50	Srs. of Charity, Detroit, Mich.....	2 00
Sr. Herman Joseph, S.N.D., Chicago, Ill.	2 00	Sr. M. Estelle, O.P., Grand Rapids, Mich.	2 00
Sr. M. Amata, C.R., Chicago, Ill....	2 00	Sch. Srs. de Notre Dame, Sacred Heart Sch., Grand Rapids, Mich..	12 00
Sr. M. Archangela, S.S.S.F., Chicago, Ill.	2 00	Srs. of Notre Dame, St. James Sch., Grand Rapids, Mich.....	8 00
Sr. M. Barbarina, S.S.S.F., Chicago, Ill.	2 00	Sr. M. Sabina, O.P., Hubbardston, Mich.	2 00
Sr. Monica, C.R., Chicago, Ill.....	2 00	Srs. of St. Joseph, Marquette, Mich.	2 00
Srs. of Holy Child Jesus, St. Ignatius Sch., Chicago, Ill.....	2 00	Srs. of I. H. M., River Rouge, Mich.	2 00
Srs. of Holy Child Jesus, St. Veronica Sch., Chicago, Ill.....	4 00	Sr. M. Perpina, O.S.F., Collegeville, Minn.	2 00
Srs. of Notre Dame, Chicago, Ill....	2 00	Sr. Bernadine, O.S.B., Duluth, Minn.	2 00
Sr. St. Francis, S.S.S.F., Chicago, Ill.	2 00	Sr. M. Ursula, O.S.B., Duluth, Minn.	2 00
Srs. of St. Francis, Chicago Heights, Ill.	2 00	Sch. Srs. of Notre Dame, Madison, Minn.	2 00
Sr. Beatina, O.S.F., Decatur, Ill.....	50	Mother M. Andrina, S.S.N.D., Mankato, Minn.	2 00
Sr. M. Januarius, R.S.M., Des Plaines, Ill.	2 00	Sr. Gabriel, S.S.J., Minneapolis, Minn.	2 00
Sr. M. Mercedes, O.S.F., Joliet, Ill..	8 00	Srs. of St. Francis, Minneapolis, Minn.	4 00
Sch. Srs. of Notre Dame, Teutopolis, Ill.	2 00	Sch. Srs. of Notre Dame, New Trier, Minn.	2 00
Sr. M. Mirella, S.S.S.F., Wilmette, Ill.	2 00	Sr. M. Cecile, S.S.J., St. Paul, Minn.	2 00
Sr. M. Edeltrudis, O.S.F., Oldenburg, Ind.	2 00	Sr. M. Claude, S.S.J., St. Paul, Minn.	2 00
Sr. M. Emmanuel, Cherokee, Iowa..	2 00	Sr. M. Ellen, C.S.J., St. Paul, Minn.	2 00
Sr. M. Denise, Dubuque, Iowa.....	2 00	Sr. M. Michael, S.S.J., St. Paul, Minn.	2 00
Sr. M. Irene, Dubuque, Iowa.....	2 00	Sr. Clarissa, S.S.J., Stillwater, Minn.	2 00
Sr. M. Sixtus, O.S.F., Dubuque, Iowa	2 00	Srs. of Notre Dame, Wabasha, Minn.	2 00
Sr. Rosemary, O.S.F., Waterloo, Iowa	4 00	Sr. M. Valenta, S.S.N.D., Winona, Minn.	2 00
Srs. of Notre Dame, Bellevue, Ky....	2 00	Principal, Holy Trinity Sch., Winsted, Minn.....	4 00
Srs. of Notre Dame, Central Covington, Ky.....	2 00	Srs. of Loretto, Kansas City, Mo...	4 00
Srs. of Notre Dame, Covington, Ky..	2 00	Sr. M. Julia, O.S.U., Kirkwood, Mo.	2 00
Mother M. Urban, S.L., Loretto, Ky.	2 00	Sch. Srs. of Notre Dame, St. Charles, Mo.	6 00
Srs. of Notre Dame, Newport, Ky....	2 00	Sch. Srs. of Notre Dame, St. Louis, Mo.	2 00
Srs. of Charity, New Orleans, La....	2 00		
Srs. of Mercy, New Orleans, La....	2 00		
Srs. of Cong. de Notre Dame, Lewiston, Me.....	6 00		
Srs. of St. Francis, Baltimore, Md.	2 00		
Srs. of Charity, St. Patrick Conv., Boston, Mass.....	4 00		
Srs. of Charity, St. Peter Conv., Boston, Mass.....	2 00		

Srs. of St. Joseph, St. Louis, Mo...	2 00	Sr. Louise Mary, S.C., New York, N. Y.....	2 00
Srs. of St. Francis, West Point, Nebr.	2 00	Sr. Margaret Rosaire, S.C., New York, N. Y.....	2 00
Srs. of St. Joseph, Bayonne, N. J. Mother M. Raphael, O.S.F., Dunellen, N. J.....	6 00	Sr. Marie Elizabeth, S.C., New York, N. Y.....	4 00
Sr. M. Thomas, O.P., Jersey City, N. J.....	2 00	Sr. Marietta, O.P., New York, N. Y.	2 00
Sr. M. Martina, O.P., Linden, N. J.	2 00	Sr. M. Aloysius, New York, N. Y...	4 00
Sr. Marie Therese, S.C., Newark, N. J.....	2 00	Sr. M. Angelica, S.C., New York, N. Y.....	2 00
Sr. M. Charitas, S.S.N.D., Newark, N. J.....	2 00	Sr. M. Angelita, S.C., New York, N. Y.....	2 00
Sr. M. Serena, S.C., Paterson, N. J.	2 00	Sr. M. Aquinata, S.C., New York, N. Y.....	4 00
Srs. of Charity, Paterson, N. J.....	2 00	Sr. M. Beatrice, New York, N. Y...	2 00
Sr. M. Evarista, O.P., Rutherford, N. J.....	4 00	Sr. M. Benita, O.S.F., New York, N. Y.....	2 00
Sr. M. Pius, O.S.F., Trenton, N. J.	2 00	Sr. M. Borromeo, O.P., New York, N. Y.....	2 00
Sr. M. Enrica, Union City, N. J....	4 00	Sr. M. Clarice, C.S.A., New York, N. Y.....	2 00
Srs. of St. Joseph, Vineland, N. J.	2 00	Sr. M. Emmanuel, Ursuline, New York, N. Y.....	2 00
Sr. M. Assisium, O.S.F., Astoria, L. I., N. Y.....	4 00	Sr. M. Georgianna, S.N.D., New York, N. Y.....	2 00
Sr. Andree Marie, S.C., Brooklyn, N. Y.....	4 00	Sr. M. Hilda, I.H.M., New York, N. Y.....	2 00
Sr. Marie Margaret, S.C., Brooklyn, N. Y.....	2 00	Sr. M. La Salette, S.S.N.D., New York, N. Y.....	1 00
Sr. Marita Margaret, S.C., Brooklyn, N. Y.....	4 00	Sr. M. Mancini, O.P., New York, N. Y.....	2 00
Sr. M. Bernadette de Lourdes, O.P., Brooklyn, N. Y.....	4 00	Sr. M. Petronilla, S.S.N.D., New York, N. Y.....	2 00
Sr. M. Bibiana, O.P., Brooklyn, N. Y.	2 00	Sr. M. Silveria, New York, N. Y...	4 00
Sr. M. Martina, R.S.M., Brooklyn, N. Y.....	2 00	Sr. M. Teresa, C.S.A., New York, N. Y.....	2 00
Sr. M. Scholastica, R.S.M., Brooklyn, N. Y.....	2 00	Sr. M. Thomasina, O.P., New York, N. Y.....	2 00
Sch. Srs. of Notre Dame, Brooklyn, N. Y.....	2 00	Sr. M. Xavier, O.S.U., New York, N. Y.....	2 00
Felician Srs., Buffalo, N. Y.....	10 00	Sr. Matilda, O.P., New York, N. Y.	2 00
Sr. M. Dorothy, O.S.F., Buffalo, N. Y.....	4 00	Sch. Srs. of Notre Dame, New York, N. Y.....	2 00
Sr. M. Alphonso, I.H.M., Forest Hills, N. Y.....	2 00	Sr. Rose Leocadia, S.C., New York, N. Y.....	4 00
Sr. M. Elena, O.S.F., Hastings-on-Hudson, N. Y.....	4 00	Sr. Superior, C.S.C., St. Paul Apostle Sch., New York, N. Y.....	4 00
Sr. M. Matthias, S.C., Haverstraw, N. Y.....	4 00	Ursuline Nuns, Ozone Park, N. Y.	2 00
Srs. of Charity, B.V.M., Hempstead, L. I., N. Y.....	2 00	Sr. Margaret Imelda, S.U.S.C., Patchogue, L. I., N. Y.....	2 00
Sr. M. Rosa, Highland Falls, N. Y.	4 00	Sr. M. Simplicia, O.S.F., Pelham, N. Y.....	2 00
Sr. M. Regina Clare, O.P., Larchmont, N. Y.....	4 00	Felician Srs., Port Richmond, S. I., N. Y.....	2 00
Sr. Miriam Patricia, S.C., Mamaronneck, N. Y.....	2 00	Sr. Angeline, Poughkeepsie, N. Y.	2 00
Sr. M. Clementia, O.S.M., Massena, N. Y.....	2 00	Sr. Josepha Dolores, S.C., Poughkeepsie, N. Y.....	4 00
Sr. M. Emerentiana, O.S.M., Massena, N. Y.....	2 00	Sch. Srs. of Notre Dame, Rochester, N. Y.....	6 00
Sr. M. Imelda, O.S.M., Massena, N. Y.....	2 00	Srs. of Charity, Tompkinsville, S. I., N. Y.....	2 00
Sr. Miriam Inez, S.C., Newburgh, N. Y.....	2 00	Sr. M. Loretto, O.S.F., Tuckahoe, N. Y.....	2 00
Sr. M. Hortensia, O.P., New Hyde Park, L. I., N. Y.....	2 00	Sch. Srs. of Notre Dame, Westbury, L. I., N. Y.....	2 00
Dominican Srs., St. Benedict Sch., New York, N. Y.....	2 00	Sr. M. Consuelo, S.C., West New Brighton, S. I., N. Y.....	2 00
Dominican Srs., St. Vincent Ferrer Sch., New York, N. Y.....	2 00	Sr. M. Alphonse, O.P., Winfield, N. Y.....	4 00
Felician Srs., New York, N. Y....	2 00	Sr. Maria Vincent, S.C., Yonkers, N. Y.....	2 00
Mother Mary St. James, R.J.M., New York, N. Y.....	2 00	Sr. Xavier Mary, S.C., Yonkers, N. Y.....	2 00
Sr. Anna Lucile, O.P., New York, N. Y.....	4 00		
Sr. Cassiana, New York, N. Y.....	2 00		
Sr. Colombius, New York, N. Y....	2 00		

Sr. M. Berchmans, O.S.B., Balta, N. Dak.....	2 00	Sr. M. Aloysia, S.S.N.D., Appleton, Wis.	2 00
Sr. Lelia, Fargo, N. Dak.....	2 00	Sch. Srs. of Notre Dame, Barton, Wis.	2 00
Sr. M. Bernard, O.P., Barberton, Ohio	2 00	Sr. Michael, S.S.S.F., Charlesburg, Wis.	2 00
Srs. of Notre Dame, Canton, Ohio..	2 00	Sr. M. Brigetta, Chilton, Wis.....	2 00
Srs. of Notre Dame, Cheviot, Ohio ..	2 00	Sr. Romaine, Chilton, Wis.....	2 00
Sr. M. Angela, O.S.F., Cincinnati, Ohio	2 00	Sr. M. Lauretana, O.S.F., Cudahy, Wis.	2 00
Srs. of Divine Providence, Cincinnati, Ohio.....	2 00	Sr. Paulette, O.S.F., Cudahy, Wis..	2 00
Srs. of Notre Dame, Cincinnati, Ohio	2 00	Sr. M. Aquino, S.S.N.D., De Pere, Wis.	2 00
Sr. M. Virginia, Cleveland, Ohio.....	2 00	Sr. M. Isabel, S.S.N.D., Green Bay, Wis.	2 00
Srs. of Notre Dame, St. Peter Sch., Cleveland, Ohio.....	2 00	Sr. Florian, C.S.A., Hortonville, Wis.	2 00
Srs. of Notre Dame, St. Stephen Sch., Cleveland, Ohio.....	2 00	Sr. M. Carmelita, R.S.M., Janesville, Wis.	2 00
Srs. of St. Francis, Cleveland, Ohio ..	6 00	Sr. M. Othmar, Kaukauna, Wis....	2 00
Sr. Patricia, S.S.J., Cleveland, Ohio ..	2 00	Sr. M. Auleta, O.S.F., Kenosha, Wis.	2 00
Sr. Helena, R.S.M., Fremont, Ohio ..	2 00	Sr. Canceled, O.P., Kimberly, Wis....	2 00
Srs. of St. Francis, Mansfield, Ohio ..	6 00	Sr. Praxedes, O.P., Kimberly, Wis.	2 00
Sr. M. Cornelia, O.P., Wooster, Ohio	2 00	Sr. Consilia, F.S.P.A., La Crosse, Wis.	2 00
Dominican Srs., Portland, Oreg....	2 00	Sr. Alban, O.P., Little Chute, Wis.	2 00
Srs. of I. H. M., Ashland, Pa.....	2 00	Sr. Augusta, O.P., Little Chute, Wis.	2 00
Sr. Clotildis, O.P., Braddock, Pa....	2 00	Sr. Everidis, O.P., Little Chute, Wis.	2 00
Srs. of Charity, Carnegie, Pa.....	2 00	Sr. M. Beata, O.P., Little Chute, Wis.	2 00
Sr. M. Clara, Erie, Pa.....	4 00	Sr. M. George, O.P., Little Chute, Wis.	2 00
Sr. Teresa Clare, Greensburg, Pa....	2 00	Sr. M. Madeline, O.P., Little Chute, Wis.	2 00
Srs. of St. Francis, Johnstown, Pa. ..	2 00	Sr. M. Thaddea, O.P., Little Chute, Wis.	2 00
Sr. M. Clotilda, O.S.F., Philadelphia, Pa.....	2 00	Sr. Andrea, O.S.F., Marinette, Wis.	2 00
Sr. M. Gracilia, Philadelphia, Pa....	4 00	Sr. Norbet, O.S.F., Marinette, Wis.	2 00
Sr. M. Hilda, O.S.F., Philadelphia, Pa.	2 00	Sr. M. Tarcisia, C.S.A., Mayville, Wis.	2 00
Srs. of Blessed Sacrament, Philadelphia, Pa.....	12 00	Sr. Adeline, S.S.S.F., Milwaukee, Wis.	2 00
Srs. of I. H. M., St. Cecilia Conv., Philadelphia, Pa.....	2 00	Sr. Alfreda, Milwaukee, Wis.....	2 00
Srs. of I. H. M., St. Thomas Aquinas Sch., Philadelphia, Pa.....	2 00	Sr. Annunciata, S.S.S.F., Milwaukee, Wis.	2 00
Srs. of Mercy, Philadelphia, Pa.....	6 00	Sr. Bernardine, O.S.F., Milwaukee, Wis.	2 00
Srs. of St. Joseph, Cathedral Conv., Philadelphia, Pa.....	4 00	Sr. Fabian, Milwaukee, Wis.....	2 00
Srs. of St. Joseph, Epiphany Conv., Philadelphia, Pa.....	4 00	Sr. Marie Genevieve, O.P., Milwaukee, Wis.	2 00
Srs. of St. Joseph, Holy Cross Sch., Philadelphia, Pa.....	2 00	Sr. M. Angelita, C.S.A., Milwaukee, Wis.	2 00
Srs. of St. Joseph, Our Lady of Mercy Sch., Philadelphia, Pa.....	2 00	Sr. M. Aquin, R.S.M., Milwaukee, Wis.	2 00
Srs. of St. Joseph, St. Columba Sch., Philadelphia, Pa.....	2 00	Sr. M. Bathilde, Milwaukee, Wis....	2 00
Sr. Dolorita, O.P., Pittsburgh, Pa.	2 00	Sr. M. Beata, O.S.F., Milwaukee, Wis.	2 00
Sr. Jean, O.P., Pittsburgh, Pa.....	2 00	Sr. M. Bede, S.S.N.D., Milwaukee, Wis.	4 00
Sr. M. Leo, R.S.M., Pittsburgh, Pa.	2 00	Sr. M. Casimir, S.S.N.D., Milwaukee, Wis.	2 00
Srs. of St. Joseph, Schuylkill Haven, Pa.	2 00	Sr. M. Charia, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Nathaniel, I.H.M., Scranton, Pa.	2 00	Sr. M. Davidica, O.S.F., South Milwaukee, Wis.....	2 00
Srs. of St. Joseph, So. Bethlehem, Pa.	14 00	Sr. M. Delphinus, B.V.M., Milwaukee, Wis.....	2 00
Srs. Adorers of Precious Blood, Steelton, Pa.	2 00	Sr. M. Frederica, S.S.N.D., Milwaukee, Wis.....	2 00
Srs. of Charity, Swissvale, Pa.....	2 00	Sr. M. Gerald, B.V.M., Milwaukee, Wis.	2 00
Srs. of Holy Union of Sacred Hearts, Pawtucket, R. I.	2 00	Sr. M. Ida, O.S.F., Milwaukee, Wis.	2 00
Srs. of Notre Dame, Holy Name Sch., Providence, R. I.	2 00	Sr. M. Louise, O.S.F., South Milwaukee, Wis.....	2 00
Srs. of Notre Dame, St. Teresa Sch., Providence, R. I.	2 00	Sr. M. Melrose, Milwaukee, Wis....	2 00
Srs. of St. Francis, Memphis, Tenn.	2 00		
Mother M. Aquina, Wheeling, W. Va.	2 00		
Sr. Edwin, Alban, Wis.....	2 00		

Sr. M. Norberta, S.S.S.F., Milwaukee, Wis.....	2 00	Sr. Rosalie, O.P., Wauwatosa, Wis.	2 00
Sr. M. Pauline, Milwaukee, Wis....	2 00	Sr. M. Adelaide, S.S.N.D., West Allis, Wis.....	2 00
Sr. M. Philippa, S.S.N.D., Milwaukee, Wis.....	2 00	Sr. M. Raphael, West Allis, Wis....	2 00
Sr. Merola, S.S.N.D., Milwaukee, Wis.	2 00	Sr. Costanza, C.S.J., West De Pere, Wis.....	2 00
Sr. Monica, Milwaukee, Wis.....	2 00	Sr. M. Dositheus, C.S.J., West De Pere, Wis.....	2 00
Sr. Pancratia, S.S.S.F., Milwaukee, Wis.	2 00	Sr. M. Herbert, C.S.J., West De Pere, Wis.....	2 00
Sr. Secunda, O.S.F., Milwaukee, Wis.	2 00	Sr. M. Jerome, S.N.D., Kitchener, Ont., Canada.....	2 00
Sr. Supr. M. Bartholomew, S.S.N.D., Milwaukee, Wis.....	2 00	Sr. M. Laurinda, S.S.N.D., Watertown, Ont., Canada.....	2 00
Sr. Alexandra, C.S.A., New London, Wis.	2 00	Convents	
Sr. M. Macaria, F.S.P.A., Odanah, Wis.	2 00	St. Agnes Conv., Chicago, Ill.....	2 00
Sr. M. Florence, S.S.N.D., Pittsville, Wis.	2 00	Holy Angels Conv., St. Cloud, Minn.	2 00
Sr. M. Virginia, S.S.N.D., Port Washington, Wis.....	2 00	St. Jude Thaddeus Conv., Havre, Mont.	4 00
Sr. M. Angiolina, S.S.S.F., Racine, Wis.	2 00	Conv. of Mercy Sch., Brooklyn, N. Y.	2 00
Sr. Verina, O.P., Racine, Wis.....	2 00	DEAF-MUTE SECTION	
Sr. M. Bernadette, O.S.F., St. Francis, Wis.....	2 00	Srs. of St. Joseph, Randolph, Mass.	2 00
Sr. M. Margaret, Sobieski, Wis.....	2 00	St. Joseph Sch. of Deaf, New York, N. Y.....	2 00
Sr. Charles, Stevens Point, Wis....	2 00	Rev. W. B. Heitker, Cincinnati, Ohio.....	2 00
Sr. M. Adeline, Stevens Point, Wis.	2 00	Very Rev. Msgr. H. Waldhaus, Cincinnati, Ohio.....	2 00
Sr. Rufine, Stevens Point, Wis.....	2 00	Sr. M. Virginia, O.S.F., St. Francis, Wis.	2 00
Sr. M. Wunibalda, F.S.P.A., Superior, Wis.....	2 00	BLIND-EDUCATION SECTION	
Sr. Kostka, C.S.A., Two Rivers, Wis.	2 00	Sr. M. Ambrose, O.P., New York, N. Y.....	4 00
Srs. of St. Agnes, Two Rivers, Wis.	2 00	Total receipts	
Sr. M. Reginald, S.S.S.F., Watertown, Wis.	2 00		\$17,894 77
Sr. M. Florence, C.S.A., Watertown, Wis.	2 00	Cash on hand July 1, 1937.....	\$5,209 76
Sr. M. Victor, S.S.N.D., Watertown, Wis.	2 00	Receipts of year.....	12,685 01
Sr. M. Sibylla, C.S.A., Waunakee, Wis.	2 00	Total receipts	
Sr. M. Leonard, O.P., Wausaukee, Wis.	2 00		\$17,894 77

GENERAL MEETINGS

PROCEEDINGS

MILWAUKEE, Wis., April 20, 1938.

The Thirty-fifth Annual Meeting of the National Catholic Educational Association was held in Milwaukee, Wis., during Easter Week, April 20-22, 1938.

The Association was welcomed to Milwaukee by His Excellency, the Most Reverend Samuel Alphonsus Stritch, who directed that all arrangements be made for the convenience and entertainment of the visiting Catholic educators.

The Local Committee on Arrangements were: The Rev. Edmund J. Goebel, Ph.D., Chairman; Right Rev. Msgr. B. E. Goral, Right Rev. Msgr. A. M. Dentinger, Very Rev. Matthew F. McEvoy, Ph.D., Rev. George A. Meyer, Rev. Bernard M. Kobelinski, Ph.D., Rev. George Regenfuss, Rev. Paul F. Tanner, Rev. John M. Voelker, Ph.D., and Rev. Thomas F. Berry.

Through the efforts of the Committee, every means was used to make the stay of the visiting delegates an occasion of fruitful and pleasant memory.

The headquarters were established in the Hotel Pfister, where the executive committee meetings were held on Tuesday, April 19. This comprised meetings of the Advisory Committee of the Association, the Executive Committee of the College and University Department, the Committee on Accrediting of Colleges, the Executive Committee of the Secondary-School Department, the Executive Committee of the Parish-School Department, and the Executive Board of the Association.

The general meetings and the sessions of the various departments and sections were held in the Milwaukee Auditorium, 500 W. Kilbourn Ave.

A new feature of this year's meeting was a Conference on Catholic Education and the Rural Life Problem, which was also held in the Milwaukee Auditorium.

The Commercial Exhibit, one of the largest in the history of the Association, was held in Mechanics Hall of the Auditorium. In connection with this, the Art Exhibit formed a special feature. This exhibit was of a national and international character and merited many worthy comments from the guests and delegates to the convention.

The outstanding function of the convention was the opening Mass, which, through the permission of His Excellency, the Most Reverend Samuel Alphonsus Stritch, was held in the Arena of the Milwaukee Auditorium. His Excellency, Archbishop Stritch pontificated and preached the opening sermon. The Mass itself was sung by a chorus of one thousand school children, under the direction of Prof. Otto A. Singenberger, Director of Music in the Archdiocese of Milwaukee. More than eight thousand nuns, priests, Brothers, delegates and visitors to the convention, attended this ceremony. The officers of the Mass were as follows:

Assistant Priest: Right Rev. Msgr. Bernard G. Traudt, P.A., V.G., Milwaukee, Wis.

Deacons of Honor: Very Rev. Albert Meyer, Ph.D., S.S.L., Milwaukee, Wis.; Right Rev. Msgr. J. H. Burbach, West Allis, Wis.

Deacon of Mass: Very Rev. Msgr. John J. Clark, Caledonia, Wis.

Subdeacon of Mass: Rev. Thomas F. Berry, A.M., St. Francis, Wis.

Masters of Ceremonies: Very Rev. Roman R. Atkielski, Milwaukee, Wis.; Rev. William S. Gensler, Milwaukee, Wis.

The Minor Officials for the Mass were students from St. Francis Seminary.

Present in the Sanctuary: Most Rev. Aloisius J. Muench, D.D., Bishop of Fargo, N. Dak.

Chaplains to His Excellency: Rev. James W. Nellen, Milwaukee, Wis.; Rev. James W. Huepper, Wauwatosa, Wis.

Most Rev. John Peterson, D.D., Ph.D., LL.D., Bishop of Manchester, N. H.

Chaplains to His Excellency: Rev. F. J. Pettit, Milwaukee, Wis.; Rev. Peter L. Johnson, D.D., Milwaukee, Wis.

Most Rev. Paul P. Rhode, D.D., Bishop of Green Bay, Wis.

Chaplains to His Excellency: Rev. Leo F. Gabriels, Milwaukee, Wis.; Rev. Francis J. McGarry, Milwaukee, Wis.

The outstanding social function of the convention was the banquet on Thursday evening, April 21, in the Fern Room of the Hotel Pfister. This was attended by more than a thousand delegates and friends. His Excellency, the Most Reverend Samuel Alphonsus Stritch, presided at the banquet and Rev. Dr. William P. O'Connor, of the Department of Philosophy, St. Francis Seminary, Milwaukee, Wis., acted as toastmaster. The speakers and their subjects were: The Honorable John A. Matthews, Newark, N. J., "Religion in Education and Its Values in American Democracy," and the Reverend George Johnson, Ph.D., The Catholic University of America, Washington, D. C., "Equalizing Educational Opportunity for Whom?" The Most Reverend John B. Peterson, Bishop of Manchester, N. H., the Most Reverend Aloisius J. Muench, Bishop of Fargo, N. Dak., and the Right Reverend Monsignor Joseph M. Corrigan, Rector of the Catholic University of America, Washington, D. C., were among the honor guests at the banquet.

Daily broadcasts of the more important addresses were given over WTMJ and WISN, Radio Stations of the City of Milwaukee, and the daily newspapers of Milwaukee and suburban areas, together with the Catholic Herald, the Archdiocesan Catholic Paper, gave splendid cooperation in printing the summaries and proceedings of the various meetings.

FIRST GENERAL SESSION

WEDNESDAY, April 20, 1938, 11:30 A. M.

The annual meeting was called to order with prayer by the Most Reverend John B. Peterson, President General, at 11:30 A. M., in the Main Arena of the Milwaukee Auditorium. Through the courtesy of the Local Committee, a chorus of one thousand school children, under the direction of Prof. Otto A. Singenberger, Director of Music in the Archdiocese of Milwaukee, sang four selections.

The minutes of the meeting held by the Association in Louisville in 1937 were approved as printed in the Report of the Thirty-fourth Annual Meeting of the Association. The report of the Treasurer General was also approved.

The following telegram, addressed to Most Rev. John B. Peterson, President General, was read by Rev. Doctor Johnson, the Secretary General:

"Most cordial greetings to you and the members of the National Catholic Educational Association in Annual Meeting assembled and best wishes for a successful meeting.

"(Signed) † FRANCIS W. HOWARD,
"Bishop of Covington."

A motion was presented authorizing the President General to appoint the usual Committees on Nominations and Resolutions. Members who were appointed to these Committees are as follows:

On Nominations: Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y., Chairman; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John F. Ross, A.M., LL.D., Brooklyn, N. Y.; Brother Calixtus, F.S.C., New York, N. Y.; Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

On Resolutions: Rev. Felix N. Pitt, Ph.D., Louisville, Ky., Chairman; Rev. John F. Ross, A.M., LL.D., Brooklyn, N. Y.; Rev. Charles J. Deane, S.J., New York, N. Y.; Brother George N. Sauer, S.M., Dayton, Ohio; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XI:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"Most Holy Father:

"National Catholic Educational Association, assembled in Milwaukee for Thirty-fifth Annual Meeting, sends expression of profound homage and loyalty to our Holy Father and implores Apostolic Blessing.

"(Signed) † SAMUEL ALPHONSUS STRITCH,
"Archbishop of Milwaukee.

"† JOHN B. PETERSON,
"Bishop of Manchester,
"President General, N. C. E. A."

The following cablegram was received from the Vatican City:

"Archbishop Stritch, Milwaukee, Wis.:

"The August Pontiff is deeply pleased with the sentiments of filial devotion of the National Catholic Educational Association. He sends Your Excellency, officers, and delegates his paternal Apostolic Benediction, asking Divine assistance in your deliberations.

"(Signed) CARDINAL PACELLI."

His Excellency, the Most Reverend John B. Peterson, Bishop of Manchester, and President General of the Association, addressed the convention. This was followed by an address by Rev. Jerome W. De Pencier, O.S.M., Vice-President of the Catholic Press Association, on the subject "Catholic Education and the Catholic Press."

SECOND GENERAL SESSION

FRIDAY, April 22, 1938, 11:30 A. M.

A general meeting of the Association was held at 11:30 A. M. in the Main Arena of Milwaukee Auditorium, Most Rev. John B. Peterson, President General, presiding.

Rev. Francis J. Connell, C.S.S.R., Esopus, N. Y., Chairman of the Committee on Nominations, presented the names of the following officers, who were unanimously elected for the year 1938-39:

President General: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.

Vice-Presidents General: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Secretary General: Rev. George Johnson, Ph.D., Washington, D. C.

Treasurer General: Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

From the College and University Department: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

From the Secondary-School Department: Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Brother Agatho, C.S.C., A.M., Indianapolis, Ind.

From the School-Superintendents' Department: Rev.

Harold E. Keller, A.M., Harrisburg, Pa.; Right Rev. Msgr. John J. Murphy, Columbus, Ohio; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.

From the Parish-School Department: Rev. Daniel F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

The Secretary then read the following report of the Committee on Resolutions:

RESOLUTIONS

(1) To our Holy Father, Pope Pius XI, we offer the homage of our undying loyalty. His deep and comprehensive understanding of the nature and causes of contemporary social disorder he has shared with us in his great Encyclical Letters. At the same time he has emphasized the things that must be done if society is to be reconstituted on basis of truth and justice. To the Catholic educator he has given a plan of action and the example of his own indomitable fortitude in the face of overwhelming odds is for all of us a source of inspiration. From the words and the deeds of the Vicar of Christ on earth, we derive new strength and courage to fulfill the mission that has been entrusted to us.

(2) Our gratitude to the Most Reverend Samuel Alphonse Stritch, Archbishop of Milwaukee, our gracious host during this inspiring week, seeks in vain for adequate expression. The opening Mass at which he pontificated will remain for every one of us an unforgettable experience. Throughout the entire meeting the message he gave to us in his sermon has been reechoing in our minds and we know it will live on in the record of our proceedings as a document of perennial worth.

(3) From the beginning of our history as a nation, the American people have been convinced that without education democracy cannot survive. The Northwest Ordinance of 1787 is the earliest official expression of this conviction. It asserted that schools and means of education must for-

ever be maintained, because "religion, morality, and knowledge are necessary for good government."

Because we cherish the ideals of American democracy and all that they imply of freedom and security, we are deeply concerned at the neglect of religion in contemporary American education. Our fathers knew that knowledge alone would not suffice for the perpetuation of democratic institutions. Knowledge must translate itself into morality and this it can do only if it is true knowledge, namely, the knowledge that is rooted and founded in a belief in God and an acceptance of His holy will. The confusion that surrounds us in society is largely born of the fact that all too generally today in the United States of America, men and women are, in the words of Saint Paul "refusing to have God in their knowledge."

The Catholic people in this country want their children to have an American education and hence, they are providing them with Catholic schools. No man can be a good citizen who has not learned to love the Lord his God with all his heart and soul and mind and strength and to love his neighbor as himself. The best-laid plans, be they social or economic or political, are bound to fail if the people of the nation are not schooled in thinking and acting in terms of the common good. The one school for such thought and action is the Gospel of Jesus Christ and the Gospel of Jesus Christ is the reason for the existence of Catholic schools.

We pledge ourselves anew to our sacred task as Christian educators, to translate the faith that is in us into pedagogical action so that it may become ever more real and vital in the lives of our children and our youth. We realize that we have an obligation to discover and utilize the best methods and procedures that educational philosophy and educational science can devise to make effective the purposes for which our schools exist.

(4) To the Reverend Edmund J. Goebel, Diocesan Superintendent of Schools, and to the clergy and laity who worked with him in perfecting all the arrangements for our meet-

ing, we are deeply grateful. We know well that such comfort and convenience that we have enjoyed during our stay in Milwaukee must have cost much in terms of time and effort. May the Local Committee have the satisfaction of realizing that, due to their labors, the 1938 Convention has been one of the most successful to date.

(Signed) FELIX N. PITT,
Chairman.

GEORGE JOHNSON,
Secretary.

ADDRESSES

ADDRESS OF THE PRESIDENT GENERAL

MOST REV. JOHN B. PETERSON, D.D., Ph.D., LL.D., BISHOP OF
MANCHESTER, N. H.

For the third time the National Catholic Educational Association responds to the welcome of this See and City of Milwaukee. Guests of Archbishop Messmer in 1907 and 1924, we enjoy this year the hospitality of the learned and energetic Archbishop Stritch. His devotion to Catholic education and his singularly well-informed interest in everything educational are known to all who have been privileged to work with him. His leadership will be this week our ample inspiration. May our response in generous endeavor be his comfort who has so well provided for our stay.

It were trite to speak today of the crisis, the revolution, through which the world is passing and the fate to be feared for our Republic, our Church, our schools. Purlblind indeed is he who skims the daily news with neither thought nor shudder, or fails to perceive that many prophets of a promised ideal order are foes at heart of all we cherish, all that America stands for, liberty, democracy, faith, God. Their propaganda has been, still is, so cunning as to deceive even the elect, to silence voices that should speak, or make such voices fall upon adroitly deafened ears. The foes of God, speak though they may in freedom's name, are the foes of freedom. The foes of democracy, though in studied deceit they profess to deplore its passing, are the foes of all that America means. We contemplate their successes and shudder for what may here befall. Rather should we shudder at the sympathy that goes out to them from many whose hatred of religion is greater than their love of America; or, worse still, from pulpits whose ancestral hatred of all that is Catholic outstrips their love of God and our land. All this is a challenge. How are we to meet it? I find answer in

words of my predecessors in office who spoke at our Milwaukee meetings thirty-one and fourteen years ago.

It was in July 1907, at the fourth annual meeting of our Association, that its President General, the Right Reverend Denis J. O'Connell, later Bishop of Richmond, here voiced its founders' purpose to maintain a voluntary organization. There were those who desired a dictatorial regime, a regime of law, to govern our educational progress. They wished this body to make and enforce such law. Bishop O'Connell said, in appealing for fidelity to the purpose of our founders: "There were some in the beginning who thought that these deliberations were useless unless the body was endowed with the power of making laws. Our deliberations have convinced us that the time is not mature for laws, and that what educators require is information. We have advanced along the path of free, unlimited, and courteous discussion and by that courtesy and discussion we are arriving at a knowledge of our conditions." And in explanation he added: "I think that the success that has attended our deliberations of this convention has been brought about through the wisdom of the methods hitherto pursued."

During thirty-five years, our Association has been steadfastly faithful to that principle. It remains a purely voluntary society of Catholic educators who seek wisdom and guidance through interchange of views and comparison of experiences. It offers to our schools its matured conclusions, but it compels no one to accept them. It has standing committees, such as that on accreditation, whose purpose is to help, but not to hinder or control. It seeks only to hold out a helping hand of guidance, and finds as its ample reward the acceptance of it by so many educators; and, be it said, to their acknowledged profit. It is democratic and never dictatorial. Perseverance in this policy will increasingly enrich our loyal service to our nation as well as to our Church.

In this service, the Association's relations with the Bishops of the nation have been always most cordial and

encouraging. It has never sought to embarrass them by soliciting their influence in sponsoring its views or furthering its projects. Handmaid of the hierarchy, the Association seeks ever to do its will. It does nothing unknown to the Bishops. Its annual meetings are held at the invitation of the local Ordinary, and scrupulous care is taken that nothing of which he could disapprove be said or done. Even the quiet sessions of its Advisory Board, held here and there as convenience dictates, are arranged with the local Bishop; and he or his delegate is invited to be present and to participate in the discussions. Most gratefully does the Association acknowledge the kind and helpful interest of our Bishops and the annual contribution of so many of them to the Association's Fund.

I believe that the widening influence of our Association, its growing numbers, and its safe financial condition are due in great measure to our helpful relations with our Bishops and our perseverance as a purely voluntary organization. May the words here spoken by Bishop O'Connell thirty-one years ago find always a responsive ring in our hearts. In this fidelity to our founders and to their democratic spirit, and to the unity and solidarity it begets, we must continue to serve our schools and to promote the interests of education. In fidelity to God and America, we shall by courteous free discussion strive ever to provide the true American school.

It was at our twenty-first annual meeting in June 1924 that the Right Reverend Thomas J. Shahan spoke here on the nature and purpose of the American School. What is the American School? and why? should we ask again today. We must give such answer as only the true American can.

The American school surely must have among its aims the preparation of the pupil to live in the American democracy, and so to live as to perpetuate our ideal of government by the people for the people's good. The American school must surely be animated by the spirit of the American Constitution. It must train its youth to preserve that spirit.

That spirit emanates from America's Declaration of Independence. Indeed it has been said, and solemnly so in the text of two decisions of the United States Supreme Court, that the Constitution "is but the body and the letter of which the Declaration of Independence is the thought and spirit." That spirit was voiced by the nascent American nation which recognized endowment by the Creator as the source of human rights, and gave us a charter of real democracy in proclaiming the God-given right of men to security of life and limb under reasonably ordered liberty, and their right prudently to seek their happiness under representative government and for their common good.

Our Constitution's birthday we are reverencing this year by nation-wide celebrations in which our schools, every American school, must take a truly reverent part. In so doing, let them not forget, they dare not forget, the four-fold recognition of God and religion which the Constitution's spirit, the Declaration of Independence, humbly voiced:

For the right to establish an independent nation it appealed to the laws of nature and of "nature's God."

It boldly proclaimed that the unalienable rights for which it contended were unquestionably the endowment of "the Creator."

To witness the rectitude of its authors' intentions it appealed to the "Supreme Judge of the world."

It concluded with an humble profession of "firm reliance on the protection of Divine Providence."

The American school, if it is to remain American, must hold to this spirit; and the more tenaciously in this day when world figures are deriding democracy and religion and boasting of their purpose to destroy both. Be it said in passing that they are at least logical. Our Father's God and our democracy may stand or fall together. For if there be neither God, nor freedom of will, democracy is but a delusion and human rights a dream. Less logical are those

educational forces which would drive God from education and pretend to protect democracy.

More pitiable still is the blind acclaim of so many of their followers. Unhappily it is an age, not of genuine leadership, but of political, social, and educational bell-wethers. It is a deplorable fact that few react to their tinkle more readily than does the average school teacher. The farther afield such leaders stray, whether in primrose paths of impossible ideals or in bogs of muddled philosophical speculation, the more enthusiastic become their followers. Most of these certainly do not know what it is all about, so subtle, so elusive are the sounds which tickle their ears. In their gatherings it takes but the whisper of an apotheosized name to make their applause unanimous. A dissenting voice in their councils is like a "*Nein*" in recent elections. And the emboldened wether rings out now the more loudly "*L'audace, toujours l'audace.*" Thus the votaries of progressive education, which within reasonable limits may agree with long-recognized principles of pedagogy, are being herded farther and farther to the left by radical exponents of ultra progress who would wreck all landmarks on their way to an educational somewhere. Agnostics in religion, agnostics in philosophy, they acknowledge no other standard of true and false, or of right or wrong, than that of pragmatism or popularity. And the pity of it is, not that there are such bell-wethers, but that the flock so gregariously follows. It is an age, not of leaders, but of followers who know not whither they are going but only that they are somewhere on the way. Such is not education for democracy. Such is not the ideal of the American school.

Forgetting America's religious charter and relegating care for the morals of the rising generation to the questionable influence of a deplorably weakening church, they prattle of character training as a substitute for religion. But its futility is evident in an analysis of what character means.

Meaning in itself a stamp or mark, character in human-

kind is not easily defined. It connotes dependability. A person of character is one who lives up to his convictions and ideals, one who is not swayed therefrom by sentiment or selfishness. He is trusted by his fellows to deal with them honestly, truthfully, loyally, and in unselfish justice. Steadfast and forthright, he is looked upon as a pattern of the flock. He practices the virtues which make him a safe and model member of society.

Unhappily, however, society's appraisal of these virtues and their practice is not steadfast. Society gives them only a shifting value. Self-interest can and often does dethrone them, and too often mankind applauds. Time was when the word of nations and of men could be fairly well relied upon. But treaties have latterly become but "scraps of paper"; one's word is not always as good as one's bond; nor are bonds always worth what they promise. Loyalty is too largely to one's own interests; and justice unblushingly seeks not right but might as its ally. Even Christian chivalry is yielding to a reckless exploitation of erstwhile respected girlhood and womankind.

"Character" thus becomes what society makes it: unstable, insecure, undependable. Natural morality is too often dictated by one's animal nature. In such accepted conditions of society, character building is but building on shifting sands.

There must be a higher standard, a standard more than human, a standard constant and unyielding to human caprice or self-seeking. That standard is found only in the attributes of the unchangeable Deity, eternal Goodness, eternal Truth, eternal Justice. Religion is the service of that immutable God. Religious education is the moulding of man on that immutable pattern. It is building, not on shifting sands, but upon the Rock of Ages. To proclaim that there is no God, or even to make ridiculous test of His being by popular acclaim, is to deny the possibility of ultimate truth and the freedom of human will. Such denial is to make of men the puppets of a purely material evolution

and destiny. Character training in such conditions is akin to the training of the puppy or the foal. It is not a training for democracy. It is not a training based upon America's Declaration of Independence. It is not the training in respect for our Constitution. It is not the training that befits the American School.

What then is the American School for which our Association, our Church in America stands? Bishop Shahan made answer here fourteen years ago. We may well dedicate ourselves anew to the standard he set for us then. This dedication would be our best offering to the *sesquicentennial* of our Constitution. Bishop Shahan said:

"The welfare of the nation is an aim that demands, not only cultivated intelligence and adequate knowledge, but also and chiefly the willingness, even the resolute purpose, to use these mental capacities for the general good, unselfishly. It is an aim that calls for the subordination of private interest and that may call for sacrifice, in any degree. It is an aim that always requires the setting of duty above pleasure, of conscience above gain, of integrity above success. These are preferences that are not instinctive. They should not be merely impulsive. To make them deliberate and steadfast is the business of education. The school that does this is American.

"Has the school effectually taught the meaning of citizenship; has it inculcated respect for law; has it trained its pupils in honesty, in truthfulness, in clean living; has it imbued them with the spirit of justice and tolerance; has it sent them forth with good will toward their fellow men; has it made them realize that reverence for things sacred is a proof of manliness, that obedience to God's law is true independence and His service perfect freedom? Has it accomplished these things while directing the minds of children in the way of knowledge? If it has, then beyond question it has been faithful to its trust. It is an American School."

CATHOLIC EDUCATION AND THE CATHOLIC PRESS

REV. JEROME W. De PENCIER, O.S.M., VICE-PRESIDENT,
CATHOLIC PRESS ASSOCIATION, CHICAGO, ILL.

My dear Fellow Educators:

Because Press and School strive for the same objective, it is fitting that a representative of the Catholic Press Association should be among the first to greet this assembly of the National Catholic Educational Association, should have opportunity to congratulate you on many noteworthy achievements of the past year, and to assure you of our best wishes and earnest prayers for continued success.

Because the Catholic Press and the Catholic School advance to their common objective over different highways, it is but an every-day norm of common prudence that the two columns be joined in such perfect liaison that every undertaking, every tactic, every aim of the one is perfectly understood and supported by the other.

In these difficult times, when the bodies of men are either wasted by hunger or destroyed by shells, when the hearts of men are either sickened by adversity or riven by hate, when the souls of men are either tortured by uncertainty or slain by error, humanity's one hope of salvation lies in the triumphant offensive of Catholic Action. That offensive cannot succeed, for we face ghastly disaster, if the forward movement lags in any sector. Hence, that the divisions of Catholic Press and Catholic School may not falter in their appointed tasks, but rather improve their technique and increase their effectiveness, each should be informed of the other's general strength, possible weakness, immediate plans and projected activities, so that practical methods of cooperation may be envisioned and applied.

It seems to me that an important element of the strength of the Catholic Press is the number, character, and quality of our publications.

We have 134 newspapers and 197 periodicals; a total of

331 publications, appearing in fourteen different languages.

From a reader's standpoint these publications have the widest possible appeal. They address the young, middle-aged, and old of both sexes; they satisfy alike the simple and cultured. Some are complete in style; others are tabloid. There are hundreds of pages of casual entertainment, even more of local and world-wide information. For those who want specific treatment, there are departments and whole issues given to such special subjects as music, liturgy, social science, pedagogy, and a score of others.

Examination proves the quality of our press to be uniformly high. Whether in stock, in format, or typography, it compares favorably with corresponding secular publications. It presents a wide variety of authentic spot news (much of which is gathered and supplied by our own News Service), numerous attractive features, excellent fiction, and a wealth of pertinent comment. All know that many of the ablest men in America are active in the Catholic Press, where the names of Kelley, Fitzpatrick, Baldus, Talbot, Ryan, Williams, Gillis, Elder, Theophane, Maguire, Reid, Scanlon, Smith, and a host of others have won general acclaim.

The weakness of the Catholic Press is lack of circulation. There are 130 million people in our United States, of whom 21 million are Catholics; yet the combined circulation of our 331 Catholic publications (including many overlaps) falls short of seven millions. In other words, we get no support whatever from two out of three Catholics, and our presentation of the Catholic position reaches only one out of every twenty of our fellow citizens.

Almost any one could name half a dozen secular publications of non-descript, if not of flagrantly immoral or subversive character, which reach ten millions. Only last week a national secular monthly boasted that it was read by 1,800,000 *families*. Using the accepted standard of four readers to the family this one publication has larger audience than all our 331 Catholic publications have subscribers.

The anaemic circulation of our Press is a chronic disorder. It has long been recognized and subjected to vigorous treatment. Among other remedies, the more successful have been:

- (a) The Catholic Press Month, during which there is a nation-wide drive for subscribers.
- (b) The Vigilance Committee, organized to protect honest subscribers and honest publishers from dishonest agents.
- (c) The Literary Awards Committee, which stimulates interest and uncovers material by offering prizes for contributions.

This course of treatment has achieved reasonable success. During Press Month, many new subscribers are enrolled; the Vigilance Committee, by energetic action, has won confidence and dispelled fear of fraud; the Literary Bureau, not only has distributed hundreds of dollars in prizes, but has encouraged many young people to express themselves in our columns. The collegiate section of your Association doubtless even now is in possession of information regarding the five prizes, amounting to a thousand dollars, which we are offering for papers submitted this year.

Yet cold figures are conclusive evidence that whatever we have done is not enough. The proportion of readers to publications or the ratio of those reading Catholic publications to the total Catholic population, is no greater today than it was fifty years ago. For all our effort we have gained no ground. Hence, our Episcopal Chairman, His Excellency the Bishop of Erie, directs that the problem of increasing our circulation again be given intensive study at the convention which we plan to hold in New Orleans the latter part of next month.

Doubtless there are several reasons for the anaemic circulation of the Catholic Press. I shall limit my brief remarks to one which is of particular interest to this body. It is said that reading has gone out of style; consequently,

that fewer people are interested in the Catholic Press. Moderns, they say, get their news from radio flashes or the tabloids, their interpretation and amplification of news from commentators and pictures, their fiction from the movies. I do not deny that there are indications of such a trend. In the mad rush of modern life, it is understandable that some should prefer a medium from which they can glean essential facts quickly and clearly. Hence, we have the radio flash, the tabloid style, and the lavish use of pictures. Because the multiplicity of publications is too great for coverage by the average reader, there has come the "Digest," which has undertaken to assemble under one cover articles of interest that have appeared in scores of publications which are not on our reading list. Radio programs offer a diversity of entertainment which can be enjoyed while one carries on other activities, whereas, if we read, we can do nothing else.

However, if the charge that reading is no longer fashionable is correct, I am of the opinion that the style drift arises, not just from convenience, but from deeper causes. I would trace it to a false concept of values. There are some in our world who recognize only a goal of material satisfaction. They predicate every activity, whether it be a single moral act or an entire system of education, solely on the standard: "What does this get me?" They hold it more important to know that the stock market has sagged than to know why there is a recession and so, while they absorb the figures on the ticker tape they ignore the analysis of Pius XI, and their reading is prompted only by immediate, solid utilitarian reasons.

I would trace it to mental sloth. There are some in our world who find it too much work to think or to strive for self-betterment, and fatuously are content with ignorance, indifference, superficiality, and mediocrity. Accepting whatever information or entertainment some one else chooses to give, they find it pleasanter to drift with the current than to swim against it. Sunk in shameful laziness they dis-

miss all pleas with the question "O, what's the use?" and their mental apathy guarantees success for purveyors of trash, propaganda, and prurience; hardship and sorrow for the apostles of better things, of truth and decency.

Heretofore, the Catholic Press has asked support chiefly of an adult audience. If my analysis is correct, if all, or part, of our audience bases its judgments and conduct on a premise of false value, if it is hardened in unsympathetic ways, then our appeal strikes deafened ears and the result never can be other than disappointing. Our work was started too late.

It is the vocation of the educator to inspire youth with noble ideals, to teach and train the young in correct habits. In our schools mere babies learn that not on bread alone doth man live, while ardent adolescence is habituated ever to increase in wisdom and grace. Here, then, is the place to establish the Catholic Press. Here we should open our campaign.

In the classroom we permeate our young people with the conviction that Catholicism is a philosophy of life which affects the entire being, a standard to which every event must be orientated, a beacon in whose light all history, all science, all art must be interpreted. Hence, our youth are taught to distinguish Catholic art and Catholic literature from pagan art and pagan literature, not by any mere choice of color or words, but by an underlying point of view; they are schooled to appraise human qualities and human acts, not by a criterion of practical usefulness or result, but by the yardstick of Christian morals; they are fired with consuming interest in the welfare of Catholicism, because Catholicism is the axis upon which all goals and all endeavor revolve.

If, in our classroom activities, our teaching is supplemented by generous and constant use of the Catholic Press; if tastes are developed by Catholic fiction (Synon rather than Hemingway); if curiosity is appeased by Catholic information (Pacelli rather than Goebbels); if reason is satisfied by Catholic argument (Jacques Maritain rather

than H. G. Wells), then our youngsters will live and have their being in a Catholic atmosphere. When they leave school it may be expected they will continue to relish the same type and quality of entertainment, to depend on the same reliable source for facts, to understand and appreciate the force of an accustomed chain of thought. And the appeal of the Catholic Press will reach a predisposed, not an indisposed audience.

There always has been cordial cooperation between Catholic Press and Catholic School. The Press unflinchingly has defended the rights and very existence of the School. It has reported and applauded the efforts and suggestions of Catholic educators; it has striven to enlist interest in both the current activities and general welfare of the school. On their part, the Schools invariably have rallied to the support of the Press; they have joined actively in drives for circulation (as recently in Cleveland, where the schools have secured almost thirty-five thousand new and renewed subscriptions for the Universe Bulletin); they have encouraged journalistic appreciation and effort by directing the preparation of school journals and by organizing and fostering a school press association. I am certain the Catholic Press Association does not presume when it takes for granted the continued, wholehearted support of your organization.

In the vast armies of the Fighting Church, each unit has its own particular activities. Some belong to combat sections; others are in reserve. There are those who serve in the trenches and those who transport supplies. Yet, being many, we, nevertheless, comprise one force—serving the Lord. Our visible Captain has said of the Catholic Press: "You are my voice." We of the Press Division know our comrade Educators, with burning zeal for the Cause, seek appropriate methods of encouraging and supporting their brothers-in-arms. What more stimulating and practical help can they render than make the Captain's voice so familiar and beloved by impressionable youth that it will be heard and cherished throughout life?

EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

REV. GEORGE JOHNSON, Ph.D., THE CATHOLIC UNIVERSITY
OF AMERICA, WASHINGTON, D. C.

There is a paragraph near the end of the Encyclical "*Quadragesimo Anno*" which, to say the least, is arresting. The Holy Father has given a most realistic account of the ills that afflict the modern world. He has outlined in some detail a plan, based on right reason and Divine revelation, for reconstructing the social order. He has emphasized the necessity of recruiting from every class of society soldiers of the Church who will go forth and fight valiantly for Christian principles in "a world which in large measure has fallen back into paganism."

"The world nowadays," writes the Holy Father, "has sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God."

Then comes this striking challenge to all of us: "Nothing must be left untried to avert these grave misfortunes from human society. Towards this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine grace, the destiny of the human family lies in our hands."

"Nothing must be left untried to avert these grave misfortunes from human society." This challenge comes to those engaged in Catholic education with a very particular pertinence. To them has been entrusted the mightiest instrument, outside of her sacramental system, which the Church uses and has always used for the spread of the Kingdom of Christ on earth. The great fundamental purpose of Christian education is to develop in the young that knowledge of the truth and that love of the truth which

will enable them to live the truth as Christ lived it, and thus show forth the power of Christ in everything that they think or say or do. Thus, the grace of God assisting, generation after generation would grow up, each with a deeper and fuller realization of what it means to be a Christian, each fired by a more holy zeal and a more intelligent zeal, to bring to their fellow men that life and abundance of life that is the portion of those who are signed with the sign of the Cross.

Catholic education in the United States today is face to face with conditions which are bewildering. As a matter of fact, bewilderment is the dominant characteristic of all educational thinking and endeavor in this country today. However, since it is likewise the dominant characteristic of all other forms of thinking and endeavor, be they economic or political or cultural, it is idle to blame educators for being considerably confused and more than a little nonplused. After all, schools do not exist in a social vacuum, but are part and parcel of the civilization that creates and maintains them. If a civilization loses its way, its schools will be swept along with it.

On the other hand, if a civilization hopes to find its way back and to begin to function once more on the basis of right reason, it must rely on its schools and means of education. A primary function of education is to discover the truth and make the truth known. Wrong thinking, spawned as it usually is by pride and passion, is responsible for the wrong action that multiplies evils under the sun. The degree to which American education, particularly higher education, is responsible for the wrong thinking that too often prevails in our social, industrial, and political councils, is the degree of its responsibility for the pass to which things have come. A philosophical theory that goes counter to the sound principles of right reason may seem innocuous enough when spun out in a lecture hall to a group of bored students. It becomes an instrument of devastating ruin when these same students, later in life, sub-

sume it in their approach to the problems of law and science and economics and politics. Error always makes for enslavement. If freedom is to remain the permanent heritage of the American people, if, as free men and women, we are to continue to work out our destiny as human beings protected by free institutions, our American schools from kindergarten to university must dedicate themselves anew to the quest for truth, for it is the truth alone that can make us free. Democracy implies tolerance, to be sure, but not even a democracy can afford to tolerate false prophets. There was a time when men were ready to undergo every possible torture rather than relinquish the doctrine that they believed and taught. Such fortitude, even when it is misguided, merits a meed of respect. Today we have the spectacle of the proponents of social theories that do not make sense on the basis of any system of logic yet devised, and that run counter to every fundamental human reality, clothed in purple and fine linen, receiving large emoluments and living on the fat of the land. One wonders how long their theories would survive the test of martyrdom. When all is said and done, more honor by far is due the misguided revolutionary who is willing to go out and brave physical injury in defense of his theories, than the pseudo revolutionary who is willing to write the books and make the speeches, provided the fees and the royalties, as well as the basic salary, are to his liking, but who remains far away when any fighting is to be done at the barriers.

Whatever may be said of Catholics, this one thing they have demonstrated: They are of the stuff of which martyrs are made. We who live today are blood brothers of those who have lived in every period of the Church's history and who have gone gladly into bondage and death in defense of their Faith. We have learned the truth and tasted the joys that are born of possessing it. Life without it would be meaningless and futile, and hence there is no sacrifice

we are not ready to make in order that it may be preserved to us and our posterity.

Sacrifices we are making for it—tremendous sacrifices—today in this land where educational opportunity is supposed to be equal for all. The tax gatherer reaches his hand into our pocket and extracts therefrom our hard-earned money, a large part of which the Government then uses to build and maintain schools. These tax-supported schools, operating in the spirit of the American tradition, strive in every possible way to equalize educational opportunity. Because by nature all children are not fitted to profit by the same kind of education, educational plans to fit all types of differences are worked out. For those who are equal to it, there is academic schooling; for others, vocational education. Children who are handicapped physically in one way or another have provided for them an education which is within their competence. There are opportunities for education in the sciences, for education in the arts. Programs of study have been provided in the humanities, as well as direct preparation for earning one's living. Lest distance make it difficult for a child to attend school, buses are provided for his transportation. Lest physical illness handicap him in his studies, doctors and nurses watch over the health of the child in the school. Lest too much of a drain be put upon the family budget, the state supplies the books and the materials of instruction. All of this in order that all of the children of all the people may receive as much education as they are capable of, and which they must receive if democracy is to win the race with ignorance and passion and lack of enlightened discipline, and thus survive.

All of this is as it should be, but meanwhile there are several million children in the United States for whom the education offered in the tax-supported schools is not adequate. These are gifted children. Their native abilities have been elevated and ennobled by sanctifying grace. Their natural powers have been strengthened by the infused virtues. By

reason of their baptism, they have certain very special capacities, such as wisdom and understanding and knowledge and counsel and fortitude and piety and fear of the Lord. These are sometimes known as Gifts of the Holy Ghost.

For children such as these, an education that confines its scope to the here and now is not sufficient. For children such as these, there is no promise in any philosophy of education based on naturalism and secularism. Children gifted as these are gifted will search in vain for opportunities for real education and development in even the best equipped tax-supported school. There is nothing in the curriculum, nothing in the environment and, for the most part, nothing in the teacher that is capable of releasing their full powers or developing their capacities. The kind of education for which they are fitted, the kind of education their parents want them to have, the kind of education to which they have a right as free-born American citizens who are paying their way, is not available for them in tax-supported schools.

For children such as these, education must begin and end in Jesus Christ. He alone, and His truth and His love, can satisfy the holy hunger that is in their souls and develop the life that began in them on the day of their baptism. The curriculum of the tax-supported school knows not Christ. It may give Him a passing mention and treat Him as an interesting personage in history, but it does not know Him as God from God and Light from Light and true God from true God. It does not recognize that His is the only Name under heaven in which there is salvation and happiness for humankind. For the most part, it is neutral concerning Him, which means, of course, that it is opposed to Him, for He, Himself, has said: "He that is not with Me is against Me." However, in these later days, the philosophy of the tax-supported school is not even maintaining the semblance of neutrality. Indirectly, but none the less effectively, through the medium of schools of education, teachers' colleges, books on education, and other instrumental-

ities, a point of view that is directly anti-Christian is being propagated, and is bound ere long to express itself openly in courses of study and textbooks. The Holy Father says: "We are confronted with a world which in large measure has almost fallen back into paganism." If present trends continue and some of those who at the present time set themselves up to do the thinking for American education have their way, it will not be long before Catholics in the United States will be confronted with a tax-supported school system which has in very deed fallen back into paganism. That such a situation must inevitably eventualize has always been the conviction of Catholics and, as a consequence, they came to the conclusion that if their children were to have the kind of educational opportunity that accorded with their gifts, they themselves would have to provide it. Being of the stuff of which martyrs are made, they have not hesitated to assume the great burden of building and maintaining schools in which their children could receive a Christian education. But they have not ceased to protest against the interference with religious liberty which is involved in the arrangement concerning school support which prevails. Nor will they cease to protest in the future, for they are confident that, in spite of the fact that so many people in this country at the present time insist on being emotional about the whole question and refuse to face the facts in an American way, the time will come when reason and common sense will discover a way of terminating an intolerable state of affairs, which gives the green light to every possible "ism" as far as the tax-supported schools are concerned, but flashes the red light in the face of those who wish their children to receive an education rooted and founded in the Gospel of Jesus Christ. Catholics are not asking, and have never asked, for non-Catholic fellow citizens to support their schools. They are not working for a union of Church and State. They do not want one penny of other people's money. But, as far as education is concerned, they are insisting on the right to use the money that

they pay the tax-gatherer—which is their own money and which belongs to them—to provide their children with a Christian education. They are not asking for one penny of other people's money, but they protest against the injustice which forces them to pay for the education of other people's children in addition to the education of their own.

“Nothing must be left untried to avert these grave misfortunes from human society.” Whatever the future may bring in the way of a more equitable distribution of public support for education, right here and now Catholic education has a task to perform. As I intimated before, the prospect that faces us is bewildering. There is a vital relation between the industrial problem and the educational problem. The two are intertwined, and the solution of one depends upon the solution of the other. Perhaps the American educational system is all that its critics say of it. Perhaps it is top-heavy and overcomplicated. Perhaps it is attempting too much and doing too many things. If so, it is because of the manner in which we have allowed our economic system to develop here in the United States and because industrial organization has disorganized normal living.

We might wait around until society is reconstituted and reconstructed on a more rational basis. There is slight chance that our hopes along these lines will enjoy any early fruition. What we seem to need is more and more human beings who can see what is wrong and who know what is right, and who at the same time have enough love of their fellow men in their hearts to make that sacrifice of personal advantage and personal gain that is necessary if the common welfare is to be achieved. This, of course, is an educational responsibility, and it needs to be assumed by enlightened educators here and now.

Our goal, implied and expressed, has ever been: Every Catholic child in a Catholic school, and a Catholic school for every Catholic child. That must continue to be our goal, and, as we strain forth to reach it, we bear in mind

the words of the Pontiff: "Nothing must be left untried." Of course, prudence should always sit at our council table. We are fully aware that we cannot duplicate in every essential the program of secular education. First things must always be done first, and it is the part of wisdom to concentrate on the essentials. Yet we would prove renegade to the hope of our fathers and unworthy of the trust we bear, were we to set limits of any kind to the scope of Catholic education. We know that the Lord is building the house, and consequently we that build it are not building in vain. Back in the days of Bishop Hughes, Catholics never dreamed that the time would come when there would be in the United States 7,929 elementary schools, 1,946 secondary schools, 161 colleges, 23 universities, 172 seminaries, maintained by American Catholics without any help from outside. One hundred years is a short time in the history of the Church, and who are we to say: This much shall be done, and no more. Our work has only just begun, and with God's help we shall never become weary of carrying the load.

Our immediate obligation is to make the very utmost of what we have. We cannot remind ourselves often enough that our schools must become more and more Catholic, nor meditate too frequently on these words of Pius XI: "In order that a school may accord with the rights of the Church and of the Christian family and be a fit place for Catholic students, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well."

In order to accomplish this, nothing must be left untried, no stone left unturned. For the more thoroughly Catholic the school is, the more thoroughly Catholic will be its prod-

uct, and consequently the more men and women there will be at hand made ready in mind and heart to go forth and battle valiantly for the restoration of truth and justice in human affairs.

We frequently emphasize the fact that our educational position is conservative, but it is very important that we realize what we mean by that term. We certainly do not mean that we have any obligation to cling to practices and procedures that are outmoded and which perhaps, when they were first introduced into schools, had nothing in common with our traditions. If, when we call ourselves conservative, we mean that we recognize that there are certain eternal truths and first principles that never change, certain values that are ageless, certain elements in our social heritage to which children in every generation have an inalienable right, we are using the term correctly. But all the while let us not forget the prayer of the Church begging God to give us a capacity for holy newness. Out of our treasure we take old things, to be sure, but if we are to be true scribes, we must take new things as well.

I am fully convinced that it is our obligation in Catholic education to be experimental. I am convinced of this because, first of all, I know that we have not as yet found the most effective methods and procedures for translating our fundamental educational philosophy into scholastic practice. We have been forced by circumstances to conform rather generally to the pattern that has been set by secular education. Many of the elements in this pattern are fundamentally sound; others are not. We are just now emerging into that phase of our educational endeavor here in the United States where we have the leadership and the personnel that will enable us to develop the outline, at least, of a program that is fundamentally Catholic, and then, by means of an experiment in scientific procedure, to discover the educative processes and materials that will achieve the optimum results in the classroom. Definitely, Catholic education is not secular education plus religion. The Catholic aim dif-

fers fundamentally from the secularist aim. The essence of that difference is the difference between Christ and the world. The more thoroughly and fundamentally and strikingly Catholic our schools become, the stronger they will be in the face of any enemy that besets them. Every compromise on our part is an implied confession that we are not so very serious about things after all.

Some people get a lot of fun out of making sport of pedagogy and educational science. A long time ago the same kind of people had a good time ridiculing physical science. Far be it from me to defend everything that is being written and done today in the name of pedagogy. Yet, by and large, substantial progress has been made by educational science, and it is no longer necessary to rely upon opinion, empiricism, and the rule of thumb. Because we Catholics have so much at stake, so much that is sacred and of eternal value, I believe it is our sacred obligation to do all in our power to promote the scientific study of education and to utilize the findings of scientific pedagogical experiment, for the purpose of increasing the effectiveness of our work. Again I quote the Holy Father: "Nothing must be left untried to avert these grave misfortunes from human society."

Nor should we be dismayed by the fact that so much of what today is known as experiment has been developed and used by those who are, in effect if not in profession, opponents of Christianity. If error has discovered that certain ways and means are powerful for its propagation, truth may well make use of these means, as long as they do not involve her in contradiction. I find this significant statement in Karl Adam's book, *The Spirit of Catholicism*: "Catholic theologians are using in our own day, for the philosophical statement of Catholic doctrine, essentially that same Aristotelian philosophy which eminent Fathers of the Church called the 'source of all heresies,' in particular of Nestorianism and Monophysitism, and which, when it found its way into scholastic circles in the thirteenth cen-

ture, was several times forbidden by ecclesiastical authority to be used in the public lectures of the University of Paris, chiefly on account of its misinterpretation in Latin Averroism."

Grace does not dispense with nature, nor does revelation contradict reason. Whatever the human mind discovers of value in any field or department of thought and action should be used for the propagation of truth. We should be no more suspicious of "newfangled" methods in the classroom than we are of "newfangled" gadgets like the radio, in the preaching of the Word of God. Not that we are ever searching for novelty, for novelty's sake. On the other hand, what we are zealous to conserve is not the old but the perennial, which has about it always a holy newness. If we cling to routine procedures, if we refuse to criticize our courses of study, our textbooks, and our methods of teaching, if we neglect to weigh them in the balance, to see whether or not they are being found wanting, if we take a cavalier attitude toward everything that is new in education and hold it up to ridicule, I fail to see where we are in accord with the holy progressiveness of him who wrote: "Nothing must be left untried to avert these grave misfortunes from human society."

All of us, I think, become a bit disheartened from time to time, when we realize what small headway we seem to be making in explaining ourselves and our philosophy to those round about us. The satisfactions that come to us because of our Faith we would fain share with others. But they are afraid of us and our ideas, and their fear only too often breeds hatred. Recently, a thoughtful Catholic lay man wrote: "There must be a fault somewhere, not in the structure of our social ethics, but in our pedagogy." "Blessed is he that suffereth persecution for justice sake."—Yet perhaps sometimes it is not for justice sake that we are being persecuted. It may be that we have not succeeded in making ourselves convincing. There is a tremendous energy in Catholic truth. There is a divine dyna-

mic in Christian philosophy. There is a force born of God in the Apostles' Creed. It is the function of Catholic education to unleash that energy, to make room for that dynamic, to free that force, that Jesus Christ may be made manifest to the sons of men. "Nothing must be left undone to avert these grave misfortunes from human society. Towards this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine grace, the destiny of the human family lies in our hands."

CONFERENCE ON CATHOLIC EDUCATION AND THE RURAL- LIFE PROBLEM

PAPERS

THE RURAL PARISH-SCHOOL PROGRAM

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A generation ago it was not uncommon to hear an imported speaker or a classroom teacher harangue the pupils of a rural school in the following strain: "Every American boy is justified in cherishing the thought that one day he may become the President of the United States. You must aim high. Don't be content to be 'hewers of wood and drawers of water.' If you want to make a name for yourself you must aspire to reach a position of power and importance in Church, state, or industry." Thus the simple occupation of the farmer and the rich opportunities in the rural community were disparaged and even deprecated. The rural school was turned to the unworthy and even traitorous purpose of depreciating country life and glorifying the prospects of fame and success in the city. The pupils could not help becoming urban-minded.

But, fortunately, things have changed in the last decade or so. Thousands of those, who in obedience to the urbanizing gospel preached in the rural school, forsook the soil and cast their lot with the crowds in the congested cities have gradually learned from the bitter experience of competition, unemployment, and poverty under urban conditions, that the farm after all has its advantages as well as its limitations. Even now hundreds of families that migrated from the country to the city are longing for the "fleshpots of Egypt."

But a limited movement of population from the rural community to the urban centers is inevitable. The country is the principal source of population. The Bureau of Agri-

cultural Economics presents cold figures in its Extension Circular 203, issued in 1934, to prove that between 1920 and 1930 the deficit in the urban birth rate ranged from 8 per cent in the smaller towns to 22 per cent in the larger cities, whereas the surplus in the rural birthrate varied from 3 per cent in the villages to 50 per cent in the country districts. It is but natural that the urban centers drain off the surplus population of the rural areas. This adjustment of population has serious implications, not only for the cities, but especially for the Church in the United States. Our urban parishes in this vast Middle West are filled with people who have moved in from the country. Without this influx of rural people, these parishes would gradually dwindle down and their fine churches and schools would in the end become empty. So in the last analysis, the prospect of growth, yes even the hope of continued existence both for the Church and the nation depend largely on a flourishing and multiplying farm population. This basic fact should be kept in mind by the administrators of our large city parishes who are tempted to take pride in the huge crowds at their Sunday Masses, the great number of Confessions and Communion and, sometimes, the large receipts on their financial reports.

RURAL EDUCATION IMPORTANT

In building up and maintaining a large Catholic population in the rural areas, education is destined to play a prominent part. Since the American people have glorified the school above all educational agencies, it is perhaps in a better position than the radio, the newspaper, the home, or even the Church, to preach our gospel on rural life and family integrity. It can present to the country boys and girls the proper rural viewpoint and make them rural minded. It can lay the foundation for the sane thinking and intelligent cooperation that are needed in the struggle of the farm groups against organized industry. Some educators place the sad plight of the farmer today on the door-

step of the rural school. As Macy Campbell writes in his book, *Rural Life at the Crossroads*, p. 298, "Poor schools put the farm group behind educationally. Presently they found themselves going behind financially. . . . Rural life is doomed if the farm group cannot provide schools adequate to the task. Since the task of the farm group is more difficult than the task of the urban group the farm schools must be even superior to the urban schools." In short, it is the proper specific function of the rural school to give the pupils an adequate understanding of country life, to create the proper attitude or outlook, to foster a spirit of intelligent and voluntary cooperation, to build up community activities and to train in the necessary formal social, and vocations subjects. This is a big assignment for the school but it is essential to the welfare and progress of the people on our countrysides.

In Catholic circles, rural education is deserving of serious consideration. There is not a diocese in the country but has a rural-education problem, small though it may be in some places. In certain regions, the training of rural children is a matter of the first magnitude. It is safe to say that in the far-flung Mississippi Valley no less than half of the Catholic-school population is found in parish schools outside the city; for example, in the Diocese of Sioux City no less than 58 per cent, in the Diocese of Wichita at least 57 per cent, and in the Diocese of Omaha no less than 40 per cent of parish-school children live in rural districts or in towns of less than 2,500 population. Many other dioceses show as large or a larger per cent. It goes without saying that the interests of this large portion of our Catholic children should be considered in the formulation of curricula and the preparation of our teachers.

THE RURAL-SCHOOL PROGRAM

Thirty years ago, O. J. Kern in his book, *Among Country Schools*, the first book on rural education ever written in this country, said: "My educational decalogue for school

officers and teachers may be reduced to one simple commandment; namely, 'Thou shalt enrich and enlarge the life of the country child.' This commandment, which was penned by an authority who sensed the inadequacy and the inferiority of the rural school as compared with the urban school, is as applicable today as in the time when it was written. *The Thirtieth Yearbook*, Part I, of the National Society for the Study of Education, issued in 1931, presents the findings of several surveys and testing programs among urban and rural pupils. All results point to the inferiority of the country child as compared with the city child; for example, in the public schools of South Carolina during the school year 1927-1928, the number of failures in the country schools exceeded the number in the city schools by 14 per cent.¹ A survey of the pupils' mentality made in 1922 in New York State showed that the median intelligence of the city child excelled that of country child by 6 points in the third grade and 15 points in the eighth grade.² Several studies were made in educational achievement. The findings indicated that the urban child excelled the rural child in every subject. Even in personal health where the country child, who lives close to nature and near the sources of the most wholesome foods, would be expected to hold an advantage, the examinations show the superiority of the city child in diet, muscular development, and health habits.³

These facts present a dark picture which represents the rural parish school the same as the rural public school. The faults are due largely to the lack of a program of studies that is adequate to meet the needs of country children and adapted to the conditions of the rural community. It must be conceded that, since a large number of our country youth migrate to the city and the rest settle on the farms, the rural school must prepare the pupils for both urban and rural life. But this does not justify the effort (which is all

¹ *Yearbook*, p. 30.

² *Yearbook*, p. 41.

³ *Yearbook*, p. 36.

too common) to raise the standards of the rural school by imposing on it the curriculum of the urban school. Rev. F. N. Pitt in his article, "The Superintendent and the Rural School," states that it is widely prevalent "to have one common curriculum for all schools, ignoring any preparation for rural life. This would mean the urbanizing of the rural school, and this, as far as my observation goes, is the general practice of our Catholic system of education." (Proceedings of N. C. E. A., 1928, p. 522.) Indeed, Catholic educators should take into full account the difference between the city and the country in formulating the program of studies. While the large objectives of Catholic education are the same in all schools, the means of attaining them will vary according to the conditions of the locality. There is a vast divergence between the city and the country in educational resources, in materials of instruction, and in the pupils' background of experience. Likewise, there is a big difference in the conditions of the community and in the needs of the children. It is an accepted principle that education should be adapted to the conditions, needs, and capacities of the pupils. Why then should diocesan authorities or religious communities in their zeal to enrich courses of study and raise standards of achievement endeavor to enforce uniformity over a diocese or a province and try to inflict on rural children a program of instruction which in every case is designed to meet the needs of city life? Why should so many of our private academies situated in the heart of agricultural areas and seeking the patronage of country girls still cling to a rigid classical program and give their pupils an exclusive academic training that is suitable for a member of the aristocracy or an aspirant to a learned profession? Such a policy will simply serve to industrialize and urbanize the ones who should stay on the farms and more than likely within a few generations we shall have a thoroughly industrialized and completely urbanized Church in the United States.

It would seem desirable to have a separate course of

study for the schools in villages and rural districts. Indeed, the formulation of a tentative instruction program for a rural parish school, beginning with the first and ending with the twelfth, grade would be a splendid project for some Catholic teacher-training institution. Such a course of study should embody, not only religion and the fundamental tool subjects, but also specific types of training that serve the demands of rural life. In the lower and middle grades, it should include nature study. This subject has both cultural and practical value. It opens up before the eyes of the pupils the beauty of the rural environment with its birds, flowers, plants and shrubs, its luxuriant crops, its forests, rivers, lakes, and charming scenery, its stones and mineral deposits. At the same time, it presents the practical use of these natural assets and resources. The course in art, too, can be associated with the program of nature study in order to bring out the colorful and artistic side of nature's works. These studies will serve as a preparation for elementary agriculture which should be taken in the upper grades. This course can be carried on suitably in connection with the study of the geography of the state, because the type of agriculture, the methods of tilling the fields, the occupations of the people, the products of the soil, and the kinds of live stock are all largely determined by the geographical features of the region.

Moreover, the social studies such as history, civics, citizenship, and geography should be given a special orientation, which will prepare the pupils for intelligent participation in cooperative farm enterprises. After all, in the cities the economic groups are organized around corporations and industries in which centralized control enforces united action; but in the country the farmers taken severally are by nature independent and they must learn to work voluntarily hand in hand for their economic salvation, whether it be in production, marketing, buying, banking, or any other enterprise in which their common good is concerned. In preparation for such a life, the need, the value, and the

habit of voluntary cooperation should be stressed in the school program.

Finally, the rural school might well emphasize such activities as school gardening, nursery culture, landscaping, indoor art and decoration, farm accounting, and health education. The vocational courses on the high-school level are of great value, but it is a serious question whether Catholic rural schools can afford to offer them. However, in many places a "tie up" with the neighboring public school can be effected whereby the Catholic-school pupils can enjoy the benefit of these technical courses. Under the laws of the states, boys and girls are entitled to enroll in any or all of the courses offered in the public school of the district in which they live; hence, it is possible for them to take their academic work in the Catholic school and their technical courses in the adjacent public school. While this alliance between the Catholic and the public schools may bear the aspect of a mixed marriage it is by no means unholy or heretical. In many places where the arrangement has been carried out the results have been quite satisfactory. The Catholic pupils have received the benefit of such vocational courses as normal training, domestic science, industrial arts, commercial subjects and practical agriculture in the public school and, at the same time, they have pursued their academic subjects in the parish school. Thus they remained under the influence and control of the Catholic-school authorities.

In wrestling with the problems of the curriculum, it is well to consult the various state courses of study. We must confess that public-school authorities have been more responsive to local needs and conditions than our own. Many of the items in these state courses have grown out of years of study and experience and have much practical value. They can safely be embodied in the parish-school program. It is desirable to place a copy of a good state course in the hands of all our rural teachers to be used as a reference and a guide, if not a basic program, in rural activities.

Among the best organized and serviceable state courses are those of Montana, Wyoming, and Nebraska.

TEACHER PREPARATION

Rev. George Johnson, Ph.D., Director of the Department of Education of the National Catholic Welfare Conference, in his article, "The Professional Preparation of Teachers for Rural Catholic Schools," makes a candid statement on the teaching personnel in our country parish schools. He writes:

"The weakness is that these religious teachers have seldom had a preparation that is specifically rural. Our diocesan teachers' colleges, our community normals, and the department of education in our universities do not provide courses that envisage education in terms of farm life. A goodly number of religious vocations come from the country, but it is not always true that the Sisters sent to the rural schools have had early farm experience. Hence, it is that neither by training nor by experience are they equipped to deal with the problems that face our rural population. . . . Their sense of values has an urban coloring and in the country they are strangers in a strange land. The overtones of their teaching are urban; they explain things in terms of their own past experience, and listening to them the children come to feel the spell of the city. Meanwhile, of course, the teacher has little or no concept of what life on the land involves and no vision of its future."⁴ This significant confession confirms our contention that the teaching communities are preparing their subjects almost exclusively for teaching in the city schools. Usually no more time or study is given to rural education than the reading of the chapter on country schools that is found in a textbook on general school administration. No effort is made to create sympathy for, devotion to, or understanding of rural school work. No wonder so many of our young women, who have been born and reared on the prairies,

⁴ *Catholic Rural Life Objectives*, 1935, p. 34.

lose their attachment to the rural environment during this period of preparation in the community normal training school. Often they come forth with a distaste for the inconveniences of rural life and a disdain for the simplicity of country children.

Rural educators feel that the country parish schools are entitled to teachers who are not so much more prepared as differently prepared and better adapted to their job. They challenge the fitness of a teacher for any position in any school who has failed to acquire a full understanding of our complete national life, rural as well as urban, agricultural as well as industrial. They challenge the fitness of a teacher for a position in a rural school who has failed to grasp the importance of the land foundation to the nation and to the Church; who has failed to discover the rich assets of the rural environment and neglected to learn the interests and needs of country children. What is needed most of all, as Doctor Johnson points out, is "a point of view—a philosophy—rather than training in a few specific pedagogical skills." But teachers will not be adequately and completely prepared for rural work unless they are given some specific training in the organization and management of the small school, the combination of grades and subjects, the formulation of a daily program, and the peculiar technique of presenting the rural-school curriculum. Moreover, they should learn something of the experimental background and the vernacular of the country children, the figures of speech they are accustomed to use, and the pastimes they are wont to enjoy. Then they will understand the language of the little urchin in patched overalls who speaks of the rotation of crops, the causes of soil erosion, or even the merits of a wheat-fed hog. The inclusion of rural sociology and education in our teacher-training programs will go a long way towards meeting these demands and at the same time will increase the understanding of and sympathy towards country life.

CONCLUSION

A better day seems to be dawning for our rural population. The dignity and importance of farming are gradually being recognized. No longer is it blight to be sprung from the soil. No longer is it recommended that a youth go from the country to the city to make a name for himself. This gospel, so prevalent in the past, has gone the way of other misrepresentations. Many in the city have come to realize that the permanence and security of the nation and the Church are based upon a healthy and thriving rural population. They are casting interested glances at the signs of the landward movement. Moreover, modern refinements and conveniences, up-to-date farm machinery, and labor-saving devices are finding their way to the remotest parts of the countryside. No more is life on the farm characterized with drudgery, hardship, and limited comforts.

In sympathy with this great change, the little rural parish school is emerging by degrees from the pioneer period. True, adjustments have to be made in the program of studies and in the preparation of teachers. But signs of improvement are in sight. During the summer sessions of 1936 and 1937, the Diocesan Teachers' College at St. Paul, Minn., and the Sacred Heart Junior College of Wichita, Kans., offered practical courses in rural sociology and education to give prospective teachers a proper outlook on country life and acquaint them with the rich educational assets of the rural environment. As time marches on, the rural school will gradually evolve and adjust its curriculum so that it will enlarge and enrich the life of the country child. The boys and girls will be trained for intelligent and helpful citizenship in the rural parish and community and not allowed to grow up like "Topsy" only to be scattered haphazardly in the wilderness of life. In short, the rural school will bring happiness and enriched living to the country youth and salvation to the rural parish, which is a pro-

lific source of Catholic population. Finally, it will render effective aid to the Catholic rural-life movement which aims to build up 10,000 strong thriving parishes on our countrysides and anchor the competent, dynamic farm youth on the land.

RURALIZING RURAL EDUCATION

MR. JOHN P. TREACY, M.S., MARQUETTE UNIVERSITY,
MILWAUKEE, WIS.

INTRODUCTION

We usually speak of "ruralizing" the city, meaning, of course, giving to the city a rural characteristic or tone. And we speak of "urbanizing" the country; that is, giving to the country some of the characteristics of the city. Therefore, the title of my address, "Ruralizing Rural Education," may savor of the paradoxical, or even of the facetious. Let me assure you that I was not playing with paradoxes, or trying to be facetious. Rural education is highly urbanized in tone. Its aims, its curriculum, its teachers and teaching, and its standards are all saturated with urban thinking. Rural education needs to be ruralized; rural education needs to be given a tone in harmony with the lives which it is supposed to enrich.

This does not mean that in its fundamentals rural education should differ markedly from urban education. The same philosophical and psychological principles which govern one also govern the other. But there are factors in the lives of rural youth such as their past experiences, their interests and needs, their future plans, and their outlooks on life which do need special attention. There are certain pitfalls which need to be guarded against if rural education is really to serve the needs of rural youth.

Usually, discussions on adjusting education to rural needs lead us into differentiations which should be made in content. For example, we have heard much about courses in agriculture, in home economics, and the like. Too, we have heard about bringing rural subject-matter into such courses as arithmetic, social science, and literature. Surely these adjustments in content are admirable and necessary. But it must not be assumed that these curricular adjustments

will achieve the results that we want. Really to ruralize education we must go deeper than knowledge and skills, which are soon forgotten anyway. We must effect changes in pupils that are more fundamental, more permanent. We must reach the level of understandings, insights, attitudes, ideals, and appreciations. We must strive for changes in youth which will serve as guideposts to their entire outlook on rural life.

SOME OBJECTIVES IN RURALIZATION

Let me illustrate what I mean by citing a few typical objectives which I think should permeate our ruralizing process. *We should help pupils to develop a love and an appreciation of country life.* I admit that this is difficult to teach. In fact, love of country life comes, in part at least, through the incidental and accidental experiences of pupils. Still, this love and this appreciation are not entirely a matter of chance. Surely, it flourishes most where the teacher herself is cognizant of the blessings of rural living. Surely, it is influenced by the extent to which pupils are made conscious of the beauties in their immediate environment. Many of you know that it is perfectly possible to be in the country, but not of it; and that many a farmer is so concerned about his land that he forgets the landscape. Surely, giving rural poetry, rural history, and rural biography their rightful places will be positive forces for the attainment of this goal. Surely, the extent to which we cooperate in bettering rural living; in bettering the economic status of the farmer; in improving the esthetic aspects of the farm home; in increasing the conveniences of the home; in raising the cultural and recreational levels in the community; in a word, surely the extent to which we cooperate in our communities in making rural living something worthy of love will influence greatly the attitudes which our pupils develop for the agricultural mode of living. Even though a young person leaves the farm, he should do it without hardness of heart.

Much of the bitterness toward rural life today is caused by those who when young disgustedly stuck their tools into the soil, fled to the city, and vowed never again to befriend that soil.

The second objective I shall discuss is: *To develop in youth an appreciation of the place which rural life plays in the future welfare of the nation, the Church, and the individual.* This is a difficult objective, requiring ultimately considerable insight regarding such matters as trends in population; trends in migration, and the resulting problems; rural and urban homes; rural and urban security; rural and urban satisfactions; and rural and urban traditions. This objective is not so difficult but what a teacher who really sees the light herself can do much to help others to see the light, regardless of the degree of the maturity of her pupils.

A third objective is: *To develop in youth an interest in rural problems and their solutions.* Most students come from our schools with some notion of such national problems as crime. But how many of them, even in rural areas, are interested in problems closer to their own lives such as farm tenancy? How many are conscious of or interested in the problem of soil conservation? How many know the facts about the distribution of Catholic population in the United States, or are interested in finding out about it? How many are interested in farm credit, or in cooperatives, or in rural legislation, or in rural health, or in rural social welfare, or in governmental attempts to aid agriculture? How many really see beyond their home farms so far as rural problems are concerned? How many know of literature dealing with those problems? I realize fully that there are limitations to youthful interests and insights. But again a teacher who herself is interested and informed can find many occasions for starting interests in others, interests which will continue to grow on their own momentum.

The last objective I shall mention is closely related to those previously mentioned: *To help youth who are making voca-*

tional choices to give a fair consideration to farming as a possible occupation. A youth program should not try to "anchor" all farm boys and girls to the farm. True it is that many farm youth go to the city when they might better stay on the land. But there are many more youth whose interests, abilities, and opportunities are such that they should leave the farm. Being born on a farm is not a guarantee that one can be a good farmer, or that one cannot succeed in some other field of work. Furthermore, until some of our ideals about "family-sized farms," "farming as a way of life," and "justice for farmers" are achieved, there will not be a place for all of our youth in agriculture. Our concern should not be that many boys and girls leave the farm. Rather, our concern should be that many of those who do leave the farm do so with little knowledge of what they are leaving or to what they are going, and that many who stay on the farm and fail dismally, might better have gone to the city. What we need is not a campaign of persuasion to keep youth on the farm. We need a program that will give youth knowledge about a great many occupations; that will help them to analyze their abilities and their interests; that will develop a sound philosophy regarding what constitutes success in life; and that will make the choice of an occupation a matter of study, and not a matter of chance. Such a program will lead to vocational choices based upon conviction, and not on chance, or on emotional appeals. Again, we should help a youth to know himself. We should help him to know what farming, as well as other occupations, has to offer by way of service, and satisfactions. We should *not* assume that farming is an unworthy occupation for a person of ability and ambition.

THE TEACHER IN RURALIZATION

I have done the easy thing: I have set up some examples of desirable objectives. I have mentioned only incidentally what is necessary to achieve those objectives. That is another problem, and one that has been given considerable

attention in the past. To my mind the most important factor in achieving those objectives is not the particular courses offered; or the extent to which rural content is brought into the curriculum; or the equipment that is available in the school. The most important factor in the achievement of those objectives is the extent to which teachers themselves have thought themselves clearheaded on those objectives. Once a teacher is moved by the beauties of rural life; and sees the relationship between successful rural life and the welfare of the nation, the Church, and the individual; and has herself an interest in and a grasp of the contemporary rural problems; and knows what farming as an occupation has to offer to those who interpret success soundly—then she will find ways and means of conveying her insights, her attitudes, and her ideals to others, even though she is teaching the regular school subjects; and even though she herself may not know the color of a Duroc Jersey hog.

PRESENT TRAINING OF RURAL TEACHERS

It may be well to take stock of how well teachers in Catholic schools are equipped to ruralize rural education. Allow me to quote certain diocesan superintendents:

“It can be stated without fear of contradiction that nearly all teaching communities are preparing their members almost exclusively for teaching in the city schools. The specific needs of rural schools are overlooked. Indeed I have examined the credits of many Catholic-school teachers during the past six years and I have yet to discover a single one that has more specialized preparation for rural-school teaching than that taken in a general course of school administration. I have interviewed the State-certification authorities on the point and they have told me that only in rare instances have Catholic-school teachers presented credits in rural education in applying for State teachers’ certificates. It seems to be assumed that one who is qualified to teach in a city school will have no difficulty in handling a country school. It is just another evidence

that the urban school is presumed to be better than, rather than different from, the rural school.

"The neglect of specific preparation in rural education is much to be regretted. In the first place, no one is adequately prepared to teach in the Catholic schools of America unless she has a full understanding of our complete national life, rural as well as urban, agricultural as well as industrial. Moreover, the young women who join the Sisterhoods, even those from rural parishes, are apt to disparage rural life and education because the country school receives no consideration in their course of training. We need not be surprised to find that teachers with this type of preparation, even though they themselves be sprung from the soil, are no longer content to put up with the inconveniences of rural school teaching and are no longer willing to bear with the simplicity of the rural children."¹

"The country-school teacher—in our discussion, the teaching Sister on a rural assignment—who glorifies city and industrial life habitually, and neglects to stress the blessedness of country life quite as habitually, is not an asset in her position. She is out of tune with her environment, largely because she lacks the equipment necessary for effective leadership of farm children. She has neither the knowledge nor the love that would permit her to capitalize upon her opportunities; and this, because of deficiencies in her preparation. How numerous are such cases? We believe they are very numerous; we believe indeed that they are the rule rather than the exception, for it has not been common practice with us to offer specialized training for rural teachership. Hence, our plea for the multiplication of advantages of this character in our colleges and other training institutions."²

The Sisters themselves should not be made to take all of the blame for present weaknesses in rural training. A

¹ Ostdiek, Rev. Joseph H., A.M. (Diocesan Superintendent of Schools, Omaha, Nebr.) "Facts and Fictions in Rural Education." *Catholic Rural Life Conference Proceedings*, Eleventh Annual Convention, Milwaukee, Wis., 1933.

² Byrnes, Rev. James A., B.Ph. (Diocesan Superintendent of Schools, St. Paul, Minn., and Executive Secretary, National Catholic Rural Life Conference.) Extract from a letter sent in April 1936, to superintendents and to heads of Catholic Colleges.

quotation from Father Schmiedeler shows that facilities for rural training in Catholic colleges are not easily found. Father Schmiedeler says:

"It might interest you to know, for instance, that a recent survey of the Federal Government shows that while, all in all, 487 rural sociology courses were being taught in the higher educational institutions of this country, only 22 were being taught in Catholic institutions, and that while 37 were listed for various Protestant theological schools, not one was listed for a Catholic seminary. Is there any wonder that we have so few genuine scholars of rural life among the Catholics of this country—and so few rural sociologists, so few agricultural economists? And you know the scriptural saying about the blind leading the blind. If I were asked today by one of the newly appointed directors of a diocesan rural life bureau to point out to him a Catholic educational institution where he might thoroughly prepare himself for his new task, I am sure I could not give him a satisfactory answer. Such a school simply is not to be found in this country."³

SOME CONSEQUENCES OF INADEQUATE TRAINING

Because of these shortcomings in rural teacher training, weaknesses in teaching are inevitable. It is said of rural teachers that:

- (1) They are not acquainted with the fundamental issues and problems of contemporary rural life, nor do they know where they may learn about those problems.
- (2) They have disparaged rural life and glorified city life.
- (3) They have assumed that the children they teach are destined for the city, and have shaped their teaching accordingly.
- (4) They have failed to adapt their city-made courses to the needs of the country child.
- (5) They have failed to attain standards of teaching

³ Schmiedeler, Rev. Edgar, O.S.B., S.T.L., Ph.D. (Director, Rural Life Bureau, National Catholic Welfare Conference) "Retrospect and Prospect." *Catholic Rural Life Conference Proceedings*, Eleventh Annual Convention, Milwaukee, Wis., 1933, pp. 80-81.

efficiency comparable to those achieved by urban teachers.

(6) They have been content with lower educational standards for rural children than for urban children.

(7) They have identified vocational successes with financial successes and have neglected to point out to their pupils that rural life offers compensations which cannot be measured in dollars and cents.

(8) They have not been prepared or disposed to assume leadership in movements designed to ameliorate the economic and cultural life of agricultural communities.

(9) They have dimmed the enthusiasm of rural children for farming as a possible occupation.

(10) They have regarded rural teaching assignments as being inferior in dignity and opportunity to those in the city.

(11) To summarize, they have thought of the rural school from the viewpoint of a glorified urban life, and have shaped their educational procedures to that end.

These are strong statements. But they should not disturb one too much. In the first place, teachers always have been and always will be criticized. Then, too, the better teachers have gone far toward overcoming many of the former weaknesses in rural teaching.

OUR PROBLEMS

Therefore, we who are interested in having rural education do justice to rural youth have some problems before us: Rural education has a strong urban tone; it needs ruralization; it needs to be given a really rural tone, even for those who will not remain on the land, but who want a complete picture of our national social and economic problems. Basic in this ruralization process is certain knowledge and skills which contribute to better farming. But more important still are certain fundamental outcomes, such as attitudes, ideals, insights, and appreciations regarding rural life. Most of our teachers in rural schools do not themselves have training in the fundamental outlooks which we should

like to develop in our youth. Teachers cannot give what they do not have. Therefore, immediate ruralization of education along fundamental lines is out of the question.

What can we do now? We can first of all realize that we have problems to solve. We can try to grasp the true significance of rural life and of rural education. Those of us in teacher-training institutions can do all in our power to offer prospective and actual rural teachers the basic training that they need. Rural teachers can avail themselves of every possible opportunity, in formal courses and in their professional reading, to expand their perspective regarding rural life and rural education. All can experiment.

IN CONCLUSION

Tremendous strides are being made in public rural education. Miss Katherine Cook of the National Office of Education reports trends toward consolidation, toward better sources of revenue, toward higher qualifications of teachers, toward better facilities for teacher training, toward better curricula, toward better facilities for exceptional children, etc. At a recent session of the Wisconsin legislature, more was done for rural education than was accomplished during the previous fifty years. Rural teachers in Wisconsin public schools must soon have a minimum of two years' training beyond high school. They have a minimum salary law, tenure, and other advantages. Those changes should be a challenge to Catholic rural educators.

We may not have the economic resources for comparable material gains. But we do have potential intellectual resources for less tangible but more important gains. We do have it within our power to give Catholic rural education a rural tone; and thus make it better serve, not only the future farmers, but all youth who are helped to see rural life in its true significance.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, APRIL 20, 1938, 2:30 P. M.

The Reverend Francis L. Meade, C.M., Niagara University, President, who presided at all sessions, called the meeting to order and opened it with a prayer.

Doctor Fitzpatrick, Mount Mary College, moved that the minutes of the 1937 convention, which had been printed in the Bulletin, be accepted. Father Deane, Fordham University, seconded the motion and it passed unanimously.

Father Meade delivered his presidential address, "Academic Freedom in Catholic Education."

The following appointments were made by the President:

Parliamentarian: Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.

Committee on Nominations: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman; Rev. Daniel M. O'Connell, S.J., Ph.D., New York, N. Y.; Rev. Edward A. Fitzgerald, LL.D., Dubuque, Iowa; Very Rev. Alfred H. Rabe, S.M., San Antonio, Tex.; Rev. William C. Gianera, S.J., Santa Clara, Calif.

Committee on Resolutions: Rev. Anselm M. Keefe, O.Praem., West DePere, Wis., Chairman; Right Rev. Msgr. William T. Dillon, J.D., LL.D., Brooklyn, N. Y.; Sister Mary Aloysius Molloy, Ph.D., Winona, Minn.; Rev. Andrew C. Smith, S.J., Spring Hill, Ala.; Sister Jeanne Marie, C.S.J., St. Paul, Minn.

Dr. George F. Donovan, President of Webster College, Webster Groves, Mo., read his paper on "The Revival of the College Faculty Committee," and Rev. Charles M. O'Hara, S.J., of Marquette University, Milwaukee, Wis., read a paper on "A Plan of Curricular Integration for the Catholic

College." Because of the lengthy agenda of the first session, discussion of these papers could not be allowed.

The annual report of the Eastern Regional Unit was presented by its Chairman, Very Rev. Edward V. Stanford, O. S. A., Villanova College. Doctor Fitzpatrick moved that the report be approved. Father Gierut, St. Mary's College, Orchard Lake, seconded the motion and it passed unanimously.

Rev. Edward A. Fitzgerald, Columbia College, Chairman, presented the report of the Midwest Regional Unit. Doctor Fitzpatrick moved that the report be accepted. Father Tredtin, University of Dayton, seconded the motion and it passed unanimously.

Very Rev. Alfred H. Rabe, S.M., St. Mary's University, San Antonio, presented the report of the Southern Regional Unit in the absence of its Chairman, Rev. John W. Hynes, S.J., Spring Hill College. Doctor Fitzpatrick moved that the report be accepted. Father Stanford seconded the motion and it passed unanimously.

In the absence of the Right Rev. Abbot Lambert Burton, O.S.B., St. Martin's College, Chairman of the Western Regional Unit, the report of that Unit was presented by Rev. John J. Keep, S.J., Gonzaga University. Father Gierut moved that the report be accepted. Father Krzyzosiak, St. Mary's College, Orchard Lake, seconded the motion and it passed unanimously.

Adjournment.

SECOND SESSION

THURSDAY, APRIL 21, 1938, 9:30 A. M.

The meeting opened with a prayer.

Rev. Daniel M. O'Connell, S.J., Secretary, presented the report of the Committee on Accrediting of Colleges and Universities for 1937-1938 and moved that the action of the Committee be adopted by the house. Rev. Daniel M. Galliher, O.P., seconded the motion and it passed unanimously. Father O'Connell then read a list of member insti-

tutions which have professional schools and the ratings of these schools by their respective associations.

Father O'Connell distributed printed copies of his "Report on Faculty Competence," compiled from questionnaires issued to the members of the Department in accordance with the resolution passed at Louisville in 1937. After a brief discussion of the advisability of publishing the information contained in this report, participated in by Father McGucken of St. Louis University, Father O'Connell, and Father Andrew Smith of Spring Hill College, Father Smith moved that the report be accepted in the nature of a confidential survey and that the members of the Association respect its confidential nature. The motion was seconded and passed.

Father Meade announced that realizing the widespread dissatisfaction caused by the accreditation procedure decided upon at the 1937 convention, the Executive Committee had discussed the problem at its January meeting and appointed a subcommittee, under the chairmanship of Rev. Julius W. Haun, St. Mary's College, Winona, to consider the entire accreditation question thoroughly and submit a detailed report to the Executive Committee. This report had been presented, the Executive Committee had discussed it at length, and a final report had been prepared which Father Meade asked Father Haun to read to the Department.

Father Thurber Smith, St. Louis University, asked and was granted the permission of Father Meade and Father Haun to reopen the question of the "Report on Faculty Competence." He stated that a number of delegates were agreed that in its present form the document was ill-advised and moved that at least the list identifying colleges with their answers be detached by everyone present and deposited with the Chairman to be destroyed. Father O'Connell seconded the motion. A vote by show of hands indicated that the motion was defeated and Father Wilson, Loyola University, Chicago, called for a roll-call vote. Upon the motion of Father Bull, Fordham University, seconded

by Father Thurber Smith, further discussion of Father Smith's motion was allowed. Father Moore, University of Notre Dame, and Father O'Connell spoke in favor of the motion, and Father Gianera of the University of Santa Clara, Father Bull, and Father McHugh of De Paul University, opposed it.

Father Fitzgerald, and Father Keefe, St. Norbert College, brought up the question of colleges which failed to answer the questionnaire and stated that in accordance with the Louisville resolution they should not be permitted to participate in the roll-call vote. This precipitated a lengthy debate, in which Father Galliher, Father Keep, Father Meade, Father Bull, Father Lyons of the University of San Francisco, Father Wilson, Father O'Connell, Father Rooney of New York, and Father Corcoran, Seattle College, participated. Some speakers believed it would be unjust to allow colleges which did not answer the questionnaire to vote on the publication of information concerning other institutions, particularly since in accordance with the Louisville resolution they should, for their very failure to supply this same information, automatically be dropped from the Association. Others believed any immediate action to drop members would be hasty and probably unjust, that there might well be perfectly legitimate reasons why colleges had failed to reply to the questionnaire, that the dropping of members would cause a serious rift in the N. C. E. A. which might never be healed, and that in any event each institution which did not answer the questionnaire was entitled to present its side of the case before any action could be taken.

Father O'Connell moved that action on colleges which had not answered the questionnaires be deferred until proper procedure for hearing the cases could be established. Father Galliher seconded the motion and it passed unanimously. Then, to save time, Father Wilson withdrew his request for a roll-call vote on Father Thurber Smith's motion.

The Most Reverend John B. Peterson, Bishop of Man-

chester and President General of the Association, who had entered the room during the debate, addressed the Department briefly. His Excellency stated that he was happy to see a lively and free expression of differing opinions and that this freedom of discussion was the true Catholic way of reaching the solution of a problem. He hoped, however, that strict justice would be tempered with mercy and that the Department would take no action which would jeopardize that solid unity of Catholic education which is so necessary in its fight against the evils confronting it today.

Father Haun read the report of his Subcommittee on Accreditation and moved that the plan outlined therein be accepted as the basis of the Department's future action. Father O'Connell seconded the motion and after a brief discussion in which Father Haun explained, at the request of Father Schorsch, De Paul University, that no exception to the regular procedure would be allowed except in the possible case of a Catholic college being unable to secure outside accrediting because of bigotry or other prejudice, it passed unanimously.

Father Haun read an addendum to his report proposing certain amendments to the By-Laws of the Department necessary to put the new accrediting procedure into effect. He moved that these amendments be adopted and Father O'Connell seconded the motion. Father Keefe moved that if necessary the ordinary rules of the Department's procedure be suspended in order to incorporate the amendments in the By-Laws, but upon a statement from the Parliamentarian that a two-thirds vote of the Department is sufficient to pass an amendment not announced prior to the meeting at which it is voted upon, he withdrew the motion.

The proposed amendments were discussed in detail by Doctor Fitzpatrick, Father Haun, Father Thurber Smith, Father Edwards of De Paul University, Father Cunningham of the University of Notre Dame, and Father Moore. After a few alterations in wording, in the interests of greater clarity, the amendments were passed unanimously.

Adjournment.

THIRD SESSION

THURSDAY, APRIL 21, 1938, 2:30 P. M.

The meeting opened with a prayer.

Father Thurber Smith, Chairman of the Committee on Graduate Studies, presented the report of that Committee and moved that it be accepted. Doctor Deferrari, Catholic University of America, seconded the motion and it passed unanimously.

Doctor Deferrari read his paper on "The Master's Degree and Catholic Institutions of Higher Learning." General discussion followed, participated in by Father Andrew Smith, Doctor Deferrari, Father Tredtin, Father O'Grady, Father Schorsch, Father Thurber Smith, Father Gerst of Loyola University, Chicago, and Doctor Fitzpatrick.

Adjournment.

FOURTH SESSION

FRIDAY, APRIL 22, 1938, 9:30 A. M.

The meeting opened with a prayer.

Father Wilson, Chairman, presented the report of the Committee on Libraries and Library Holdings and moved that it be accepted. Father Deane seconded the motion and it passed unanimously.

Father Cunningham, Chairman of the Finance Committee, read the report of that Committee and moved that it be accepted. Father Tredtin seconded the motion and it passed unanimously.

Father Keefe, Chairman, submitted the report of the Committee on Resolutions. The resolutions proposed and action taken are as follows:

RESOLUTIONS

(1) *Be it resolved*, That the gratitude of this Department be, and hereby is expressed to the many individuals and committees for their excellent papers and reports which have been presented at these sessions—and in particular to the Reverends Daniel M. O'Connell, Thurber Smith, and Samuel K. Wilson; Doctors Roy Deferrari and Edward A.

Fitzpatrick for their exhaustive studies—and in a very special way to the Reverend Julius W. Haun for his inspired report on accreditation procedures, which has not only done so much to heal the misunderstandings caused by the hasty and strongly worded Louisville resolution, but also has stimulated the extension of this Department's work and influence in a wider sphere of service to the cause of Catholic education.

Father Keefe moved that this resolution be adopted and Father Cunningham seconded the motion. Father O'Connell moved that the adjectives qualifying the Louisville resolution be deleted. Sister Aloysius, College of St. Teresa, seconded the motion and after a brief discussion it was carried by a vote of thirty-two to twenty-eight. The resolution, with the words "hasty and strongly worded" stricken out, then passed unanimously.

(2) *Be it resolved*, That the clearly expressed need of a united Catholic front in collegiate education warrants the authorization of the Executive Committee of the College and University Department to plan and initiate an energetic membership campaign whereby every Catholic college shall be encouraged to join the N. C. E. A.; and to this end clearer information regarding the new entrance procedures be made available to every non-member institution by the Secretary of this Department.

Father Keefe moved that the resolution be adopted and Father Fitzgerald seconded the motion. Several members believed very definite action should be taken to make this resolution effective and suggestions to that end were made by Father Galliher, Father Fitzgerald, Father Keefe, Father Cunningham, Father Andrew Smith, and Doctor Donovan. It was finally agreed that the last clause of the resolution should be changed to read: "and to this end clearer information regarding the new entrance procedures be made available in printed form to every Catholic college and university by the Secretary of this Department." The resolution, as amended, then passed unanimously.

(3) *Be it resolved*, That only representatives of constituent colleges have a right to serve on departmental commit-

tees; all elections of persons from the non-constituent college groups are therefore void.

Father Keefe moved that this resolution be adopted and Father Fitzgerald seconded the motion. After a brief discussion, Father Haun recommended that the resolution be withdrawn from the report of the Committee on Resolutions and considered later as a separate item of general business. In accordance with this suggestion, Father Keefe withdrew his motion and Father Fitzgerald withdrew his second.

(4) *Be it resolved*, That hereafter each standing and special committee of the College and University Department shall present a report-of-progress to the Executive Committee of the Department at its annual January meeting.

Father Keefe moved the adoption of this resolution and Father Cunningham seconded the motion. Doctor Fitzpatrick recommended the addition of the words "and immediately before the annual convention" at the end of the resolution. Father Keefe accepted the amendment and the resolution, as amended, passed unanimously.

(5) *Be it resolved*, That the revitalized interest of the collegiate institutions in the National Catholic Educational Association warrants the adoption of a policy whereby the President of the College and University Department shall give the member institutions in as far as possible at least two months' advance notice of all projects of major importance to be acted upon at the annual meeting.

Father Keefe moved that the resolution be adopted. Father Tredtin seconded the motion and it passed unanimously.

Respectfully submitted,

ANSELM M. KEEFE, O.Praem., *Chairman*.

WILLIAM T. DILLON.

SISTER MARY ALOYSIUS MOLLOY.

ANDREW C. SMITH, S.J.

SISTER JEANNE MARIE, C.S.J.

As a minority report Father Keefe presented the following resolution and moved its adoption:

Be it resolved, That the Committee on Membership shall be empowered to investigate any grave charge of such unethical practice on the part of any constituent or associate member institution as would bring discredit upon our Association and Catholic education in general. Any institution which, having been duly warned, fails to correct such unethical practice shall be liable to loss of membership in this Association.

Father Fitzgerald seconded the motion. In answer to questions from Father Bull and Doctor Fitzpatrick, Father Keefe stated that the purpose of the resolution was to avoid possible scandal arising from unethical student recruiting, questionable financial operations, or other doubtful practices. Father Cunningham, Father Haun, Father Thurber Smith, Doctor Fitzpatrick, Father Andrew Smith, Father Tredtin, Father Poetker of the University of Detroit, and Father Mallon of St. Louis University, spoke in opposition to the resolution. Doctor Fitzpatrick moved that it be referred to the Committee on Membership with the suggestion that its object be achieved as fully as possible. Father Cunningham seconded the motion. Father Keefe, however, believing that discussion of the matter at this meeting would in itself be sufficient, withdrew his motion and Father Fitzgerald withdrew his second.

Father Keefe reintroduced his motion to adopt the third resolution quoted above and Father Cunningham seconded the motion. With the understanding that this ruling is not to be retroactive, the motion passed unanimously.

Father Fitzgerald proposed a resolution governing attendance at meetings of the elective committees of the Department. In a general discussion, suggestions for wording the resolution were offered by Father Andrew Smith, Father Bull, Father Thurber Smith, Father McHugh, Father Tredtin, and Father Cunningham. It was finally formulated by Father Fitzgerald as follows:

Be it resolved, That any member of an elective committee of the College and University Department who absents himself from three consecutive meetings which are regularly scheduled shall be automatically dropped from membership

and a vacancy declared. This ruling shall not be retroactive and shall begin with the adjournment of this meeting.

Father Fitzgerald moved the adoption of the resolution and Doctor Fitzpatrick seconded the motion. An amendment moved by Father Bull to make the final clause read, "shall become effective one year from this day," was defeated. The motion was carried.

Doctor Fitzpatrick, Chairman of the Committee on Educational Problems and Research, presented the report of that Committee and moved that it be accepted. Father Haun seconded the motion and it passed unanimously.

Father Stanford, Chairman, presented the following report of the Committee on Nominations:

President: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.

Vice-President: Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.

Secretary: Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

Members of the General Executive Board, 1938-1939: Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

Members of the Department Executive Committee: For 1936-1939: Rev. Edward F. Murphy, S.S.J., New Orleans, La.; for 1938-1942: Sister M. Columbkille, San Antonio, Tex.; for 1938-1942: Rev. John F. Connolly, S.J., Los Angeles, Calif.; for 1938-1942: Rev. Thomas F. Flynn, C.M., Brooklyn, N. Y.

Committee on Membership, 1938-1941: Rev. James J. Lyons, S.J., San Francisco, Calif.; Rev. Joseph A. Schabert, Ph.D., St. Paul, Minn.; Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A., *Chairman.*

DANIEL M. O'CONNELL, S.J.

ALFRED H. RABE, S.M.

WILLIAM C. GIANERA, S.J.

EDWARD A. FITZGERALD.

Father Fitzgerald moved that these nominations be accepted. Father Cunningham seconded the motion and it passed unanimously.

Final adjournment.

SAMUEL K. WILSON, S.J.,

Secretary.

MEETING OF DEPARTMENT EXECUTIVE COMMITTEE

TUESDAY, APRIL 19, 1938, 10:00 A. M.

The meeting was called to order and opened with a prayer by the Reverend Francis L. Meade, C.M., President.

Present: Rev. Francis L. Meade, C.M., Rev. Julius W. Haun, Rev. Samuel K. Wilson, S.J., Rev. Daniel M. O'Connell, S.J., Rev. Thurber M. Smith, S.J., Sister Jeanne Marie, C.S.J., Rev. William F. Cunningham, C.S.C., Rev. Daniel M. Galliher, O.P., Sister M. Aloysius Molloy, Brother Alphonsus, F.S.C. (representing Brother A. Patrick, F.S.C.), Dr. Edward A. Fitzpatrick, Rev. Charles J. Deane, S.J., Very Rev. John J. Dillon, O.P., Sister Helen Madeleine, S.N.D., Very Rev. Edward V. Stanford, O.S.A., Right Rev. Msgr. William T. Dillon, Very Rev. Alfred H. Rabe, S.M., Rev. Andrew C. Smith, S.J., Rev. Edward A. Fitzgerald, and, as a guest, Rev. George Johnson, Ph.D.

Excused: Rev. Aloysius J. Hogan, S.J., Very Rev. Walter C. Tredtin, S.M., Brother A. Patrick, F.S.C., Rev. Thomas F. Maher, C.M., Sister M. Genevieve, R.S.M., Sister M. Madeleva, C.S.C., Right Rev. Abbot Lambert Burton, O.S.B., Rev. John J. Keep, S.J.

Absent: Sister Mary Evelyn, O.P.

Copies of the minutes of the January meeting having been sent to all members of the Executive Committee, Father Deane moved that they be approved as written. Father O'Connell seconded the motion and it passed unanimously.

Father Meade proposed a vote of congratulations to Monsignor Dillon, recently elevated to the rank of domestic prelate. The vote passed by acclamation.

Father Meade read a letter from the Southern Regional Unit requesting the N. C. E. A. to study the problems raised by the report of President Roosevelt's Committee on Education and to inform member colleges as to what policy they should follow in regard to it. As the Committee felt that this matter was not within its province, Father Galliher

moved that the statement of the Southern Regional Unit be accepted and placed on file. Father Haun seconded the motion and it passed unanimously.

At the request of Father Meade, in order that the matter might be handled with the greatest possible facility, Father O'Connell moved that in future the reports of the regional units shall be presented at the national meeting by the outgoing chairmen rather than by the newly elected chairmen. Father Galliher seconded the motion and it passed unanimously.

Father O'Connell presented a bill of \$290.00 for the printing of the Accrediting Committee's report. He stated that the clerical expense involved in preparing the report was being contributed, but asked that the printing bill be paid. Father Galliher moved that the bill be referred to the Secretary General. Father O'Connell seconded the motion and it passed unanimously.

Father Fitzgerald suggested that a definite date for the regional unit representatives on the Executive Committee to take office should be established. After a brief discussion, Father Haun moved that the regional unit representatives on the Executive and Accrediting Committees shall not take office until after the next annual election of the College and University Department following regional elections. Father Thurber Smith seconded the motion and it passed unanimously.

In order to eliminate a custom which might sometime prove embarrassing to a President of the Department, Father Wilson moved that in future members of the Executive Committee shall take care of their own bills at luncheon conferences. Father Cunningham seconded the motion and it passed unanimously.

Father Fitzgerald recommended that in order to facilitate handling the comparatively complicated financial problems resulting from the establishment of the regional units, each unit should have its own budget and a drawing account under the control of the chairman or some other officer.

A lengthy discussion, participated in by Father Cunningham, Father Thurber Smith, Father Andrew Smith, Father Meade, Sister Aloysius, Father Wilson, Father Fitzgerald, Father Stanford, Doctor Johnson, Monsignor Dillon, and Doctor Fitzpatrick, made it apparent that a complete revision of the financial set-up, not only of the regional units, but of the College Department itself and of the entire Association, would be highly desirable. Father Fitzgerald moved that the Chair appoint a subcommittee to consider the whole problem of finances and present definite recommendations at the general meeting. Father Andrew Smith seconded the motion and it passed unanimously. Father Meade, accordingly, appointed the following Finance Committee: Father Cunningham, Chairman; Father Stanford, and Father Wilson. Doctor Fitzpatrick moved that the College Department representatives on the general Executive Board be instructed to bring up the question of financial problems, in regard both to budgeting and to drawing accounts, so that it can be considered by the general Association. Father Cunningham seconded the motion and it passed unanimously.

Father Haun read the report of his subcommittee, appointed at the January meeting to work out a solution of the accrediting controversy. The report expressed the subcommittee's belief that the Department in general is willing, in view of the great advances made in accrediting technique by outside agencies in recent years and in view of the large cost of applying the only techniques now acceptable, to accept the judgment of recognized outside agencies in most particulars. Many of the items considered in the newer techniques, such as administration, physical plant, student services, physical education, etc. cannot be essentially different in Catholic and non-Catholic colleges. In addition, many of the subjects of the curriculum, such as languages, mathematics, physical science, etc. must be substantially the same. Philosophy and religion are items on which the Catholic Educational Association can accept no judgment

but its own and in such subjects as the social sciences and biological science it must be concerned with the philosophical backgrounds of teachers, class manuals, library materials, etc. The cost of a thorough survey program by the College Department would be prohibitive and a large part of it would be for work already done by other organizations.

In view of the foregoing, the report presented two possible plans for making use of the findings of other agencies. Plan I provided primarily that the accrediting list should be discontinued and the present accredited colleges become constituent members, continuing exclusively to enjoy the voting and other privileges now enjoyed by them; that the Committee on Accrediting of Colleges be made a Committee on Membership; that colleges applying for membership be admitted to the Association as associate members, counseled and assisted by the Committee on Membership in improving themselves to secure accreditation by their local agencies, and finally advanced to constituent membership when in the opinion of the Committee on Membership their outside accrediting is acceptable and their conformity to the specific requirements of the College Department is satisfactory; and that the work of the Committee on College Accreditation be continued by a Committee on Catholic College Standards which should cooperate in an advisory capacity with the Committee on Membership, carry on studies of the Catholic aspects of higher education, and formulate standards and corresponding questionnaires for the use of the Committee on Membership in its consideration of and work with associate members.

Plan II provided that the present set-up of an accredited list, a Commission on Accreditation and a Committee on College Accrediting be retained, but that a declaration of policy limiting the field of accrediting only to those items necessary to our special purposes and within our field of financial and other competence be made.

Father Fitzgerald moved that Plan I be accepted by

the Executive Committee. Monsignor Dillon seconded the motion.

Father O'Connell believed such action would be too hasty, that the Executive Committee should approve no specific plan but should ask the Department as a whole whether it wished to continue with the procedure unanimously decided upon in 1937 or to study the problem further and gradually make desirable changes. He was averse to any sweeping action which might prove to be as unsatisfactory as previous plans had done.

After a lengthy discussion, Father Fitzgerald suggested that difficulties might be solved by considering Plan I point by point and making revisions wherever necessary. This was done, some paragraphs being approved as they stood and others being altered. When all changes had been completed, Father Cunningham moved that the entire Plan I, as amended, be accepted. Father Stanford seconded the motion and it passed unanimously.

Father Fitzgerald moved that Father Haun be instructed to have Plan I, as amended, mimeographed and distributed at the general meeting. Father Cunningham seconded the motion and it passed unanimously.

Father Wilson moved that the Executive Committee go on record as expressing its deep appreciation of the very valuable work Father Haun and his committee had done. Father O'Connell seconded the motion and it passed unanimously.

Adjournment.

SAMUEL K. WILSON, S.J.,
Secretary.

ADDRESS

ACADEMIC FREEDOM IN CATHOLIC EDUCATION

ADDRESS OF THE PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT, REV. FRANCIS L. MEADE, C.M.,
PH.D., DEAN OF COLLEGE OF ARTS AND SCIENCES,
NIAGARA UNIVERSITY, NIAGARA UNIVERSITY, N. Y.

In the last two decades the college and university world has become increasingly conscious of the problem of academic freedom. Professors of weighty reputation have written lengthily on the subject; chancellors and presidents have willingly spared precious time for lectures and addresses; learned societies have fathered and financed investigations, studies, and reports. As a result, the recent bibliography in this field is enormous.

Throughout all the discussion, the Catholic educator has found himself a bit resentful and on the defensive. He, likewise, has found himself perplexed and somewhat confused. On the one hand was the ideology of academic freedom as propounded by the spokesmen for these groups. On the other was the educational practice as evidenced in the institutions to which they were attached, and over whose destinies they were supposed to be the guiding spirits.

No one can justly blame the Catholic educator for his objections to the overt and covert charges of "ecclesiastical domination," "dominant church influence," and worse, that were made against him. After all, he is human and does not enjoy being accused of active or passive participation in an enslaving process. He admits the boast of the Catholic Church that her schools, from kindergarten to university, are her strong right arm. But to insinuate that this identity in the administration of the church and the teaching of the school, is a fetter on the latter, causes the doubt to rise whether at least some of these secular educators have ever given the concept of freedom earnest thought.

The careful reader of these reports, studies, and ad-

dressess, finds liberty commended strongly, and, at times, even beautifully. He especially finds much written against restraints. The serious student, though, will be chagrined to find that the fundamental fact of what freedom is, has been woefully and illogically neglected. It would seem to be basic that if men are to fight for freedom and liberty—and thousands have died for it—then men should first know for what they are fighting, and not merely for what they are not fighting. Men do not suffer and bleed and die for a cipher.

To begin with, sound thought is grounded in the principle that there is nothing without a sufficient reason. As applied to education, and specifically, educational institutions, this would mean that every school system, or college, or university, should serve a definite purpose and have a definite end. Catholic education openly proclaims what her end and purpose is: "To develop to the full the moral, intellectual, and physical capacities of the immature, to fit them for good citizenship in this world, and for a happy eternity in the next."

If, then, each institution does have an end to attain, it would seem elemental that those who are charged with leadership are bound to strive to attain this end. If they do not, they are renegade to duty. By way of example, if a college has "American citizenship" as a purpose, then all forces inimical to our established form of government should be excluded from a teaching voice. Since, too, citizenship, of necessity, includes morality, all factors destructive of healthy, moral life should be removed. Briefly, the administrator should administer. To say less than this would be to reduce the executives of colleges and universities to mere figureheads. It would be to make of them pedagogical clotheshorses who grace halls of learning because, perhaps, they look, act, and speak well in academics. Or should one say, as is sometimes gravely suspected, they would be only tax-gatherers for the Atheneum?

Against this line of reasoning, the lecturers, investi-

gators, and writers have mustered all their forces. It seems that presidents and chancellors, regents and trustees, or even the lowly deans, should have no word in guiding the course of the ship scholastic towards its proposed objectives. From a welter of contradictions, truth will somehow stand out, clear and undefiled, before the eyes of the eager student. The individual professors must suffer no interference as they lead their disciples forward or backward, or even sideways, some to the right, and more to the left. One gathers that, though there should be an objective for education, no effort must be exercised to attain it. That would be authoritarian—*quod absit!* The eloquence of the plea and the cogency of presentation make it seem almost possible for a thing to be and not be at the same time. It is all very confusing.

The Catholic educator, then, tries to unravel the next skein of contradictions. The problem deals with the libertarian executive and the doctrines taught in his own school.

There comes to mind the chancellor of a large, if not a great, university, who has written much in favor of academic freedom, and who has traversed the country lecturing on the same topic. More than once has he given his services to committees and commissions delving into this subject. In short, he is a recognized authority in the matter, that is, if such self-styled libertarians would recognize any authority in any matter.

Over against his strenuous record in behalf of academic freedom, is the forthright teaching of his School of Sociology, his School of Education, and his Psychology Departments, to wit, that man possesses no freedom whatsoever, academic or otherwise.

The example is chosen almost at random. It is typical of situations found the country over. It is not the fact that is confounding: it is the solution that is confusing.

Either a thing is, or it is not. Either man possesses liberty, or he does not. Either the chancellor is right and his professors are wrong, or the professors are right and

the chancellor is wrong. One cannot resist the temptation to add that either the university teaches truth, or it teaches falsehood. Either the student is taught fact, or he imbibes fancy. Man is either free, or man is a machine. A thing cannot be and not be at one and the same time; yet, apparently, our chancellor would have us believe it so. Yes, it is all very confusing.

Finally, very little of this libertarian literature mentions what should be, on its own premises, a correlative of instructional freedom: the freedom of the student to reject the doctrine taught. If the instructor, on the basis of his human rights, has no restraints, then the student, who is likewise human, has no restraints. What is sauce for the instructor-goose, is sauce for the instructed-gosling.

No one contends that education is a passive process. The human mind elaborates its own growth and expansion, and by its own activity, acquires knowledge and, later, wisdom. The best possible teacher is but a helper and a signpost. When, however, the helpers help contrariwise, the signposts point in opposite directions, and, lastly, those who are to be helped and directed, may refuse the assistance and wander at will, the picture becomes too muddled to be intelligible. Once again, it is all very confusing.

The basic weakness lies in the academic libertarian's assumption that freedom should be unfettered and absolute. There is no need to enter into the etymological distinction between liberty and license. Here is a question of facts, not words. The fact is, there is no such thing as absolute human freedom.

From an ethical standpoint, no man is without some responsibility, and responsibility always puts a limit on activity. The veriest autocrat, if he be rational, must have some kind of code. As nothing is more dogmatic than the denial of dogma, so nothing sets up a standard or code faster than the denial of one.

The argument gathers strength from the field of psychology. The formal cause is an essential factor in any rational

activity. As we all know, this means merely that anyone with normal reason must have some idea of what he wishes to accomplish before he sets out to accomplish it. The formal cause, then, becomes in fact a limitation on liberty.

Apply this to the libertarian executive and it perches him ungracefully on the horns of a dilemma. Either he knows at what his school aims, or he does not. If he does know, and can do nothing about it, his position is untenable, and he himself irrational for holding it. If he does not know what he is trying to do, he must be graded below the moron by any intelligence test.

Christian charity seals our lips. Let the self-styled libertarian freely make his own choice.

Freedom, then, always has limits beyond which it cannot go. Psychology shows, too, that liberty cannot be entirely destroyed. Throw a man in prison. Bind him hard and fast, hand and foot. Slit his vocal cords and cut out his tongue. Blind his eyes and deafen his ears. As long as he is conscious, he will still retain a degree of freedom—his freedom of thought.

Conclusively, therefore, human liberty is never absolute. It has, and must always have, its boundaries beyond which it cannot go. At the same time, this side of unconsciousness, it cannot be completely extinguished.

That this idea may not be tossed aside as just another example of ecclesiasticism-rooted-in-education, it might be well to seek confirmation untouched by the cross. A real lover of freedom once said, "Liberty exists in proportion to wholesome restraints."

No, it was not a disciple of the profound Aquinas who wrote this. It did not drip from a pen wet with theologic lore. It was never indited as the dictum of a canonist. No bishop ever put it in a circular letter. Nor will it be found in the writings of the Popes. In vain will one seek for it in the ordinances of the councils. No, it was the great American statesman Daniel Webster who gave the formula.

Following the thought to its logical conclusion, since

liberty must have restraints, where there are no restraints, there is no liberty. More bluntly and practically put, it amounts to this, that the university or college which boasts of no restraints whatsoever, possesses no liberty whatsoever. It does have a highly complex, confusing, purposeless "something," but not liberty, even though its president and faculty talk themselves hoarse and write themselves paralyzed.

Throughout her long history, Catholic education has clung steadfastly to reason. She glories that her freedom is guided by Faith, protected by truth, and limited by fact. The dispensations of the mysteries of God she accepts trustfully on the unfailing word of Him Who has revealed them. With demonstrated facts she never quarrels, but immediately incorporates them in her curricula. With reasonable theories she is intensely interested, only asking that they be treated for what they are, unverified hypotheses.

Within this bounded liberty, the only real liberty, she moves and lives and has her being. From the catechetical schools of the catacombs to the monastery schools of early medieval times—from the glorious universities of the twelfth century to the strong educational system of today—everywhere and always she has followed the same ideals, based on the same philosophy, attaining the same results.

That her efforts have not been fruitless, is the cry of every page of history. Subtract from the world's knowledge and culture those things that have sprung from Catholic-trained minds, and have been worked out by Catholic-trained hands, and only a sorry residuum is left for her opponents.

"By their fruits, ye shall know them," is the pragmatic principle of the Great Teacher, the Divine Master. It is the only measuring rod that is needed, and the only test that can be given. To it the appeal is made. By its judgment, Catholic education can rest serene in her possession of the sole liberty that has reality—"the freedom where-with Christ hath made us free."

REPORTS

REPORT OF THE EASTERN REGIONAL UNIT

Since the last annual meeting of this Department at Louisville, Ky., the activities of the Eastern Regional Unit may be summarized as follows:

(1) The annual meeting of the Eastern Regional Unit in conjunction with the meeting of the Middle States Association at Atlantic City, consisting of a luncheon meeting on Friday, November 26, and a morning meeting on Saturday, November 27.

(2) Two meetings of the Committee on Educational Problems, one, November 26, 1937, at Atlantic City, and a second meeting, February 22, 1938, at Villanova College, Villanova, Pa.

(3) A report of a Social Hygiene Committee sent out for the guidance of Catholic colleges in the Eastern Region.

The Annual Meeting of the Eastern Regional Unit

Atlantic City, N. J.

November 26 and 27, 1937

FRIDAY, NOVEMBER 26, 1937, 1:00 P. M.

A luncheon meeting was held at the Hotel Haddon Hall, Atlantic City, N. J., at 1:00 P. M.

About 136 delegates, representing 46 member colleges, were present. The Chairman of the Regional Unit, Very Rev. Edward V. Stanford, O.S.A., presided.

After the luncheon, a short meeting was held and the following business was transacted:

The reading of the minutes of the previous meeting was dispensed with, in view of the fact that all members had received a copy shortly after the annual meeting.

The Chairman appointed a Committee on Nominations, composed of: Rev. James M. Campbell, Ph.D., Washington, D. C.; Rev. Cyprian Mensing, O.F.M., Loudonville, N. Y.;

Brother Denis Edward, F.S.C., Ph.D., LL.D., Scranton, Pa.

The Secretary reported on the activities of the Regional Unit since the last meeting:

Digest of the minutes of the meeting of the Committee on Educational Problems, held at Manhattanville College of the Sacred Heart, New York, N. Y., on February 22, 1937. A copy of the minutes had been previously forwarded to members.

The result of the canvass to compile a list of Catholic-college faculty members who would be available to read papers at non-Catholic educational conventions, and to serve on committees. One hundred and sixty names were received from 16 colleges and universities. It was the feeling of the Executive Committee that the list was very complete, but possibly not selective enough.

Replies to the questionnaire concerning Living Endowment were received from 38 colleges. With but few exceptions, the replies showed that the members of the Unit favor computing Living Endowment and are anxious to have the matter studied by the Unit and a uniform method of computation worked out.

The Chairman briefly described the matters to come up for discussion on Saturday morning; gave a brief account of his attendance at the meeting of the Educational Problems Committee of the Midwest Unit; and then addressed himself briefly on the question of the Increasing Trend to Federal and State Control in the Field of Higher Education.

The meeting adjourned at 2:30 P. M., to reconvene on Saturday morning at 9:30.

SATURDAY, NOVEMBER 27, 1937, 9:30 A. M.

The meeting was called to order in the Tower Room of the Hotel Haddon Hall, with Very Rev. Edward V. Stanford, O.S.A., presiding.

The general body, in accordance with the suggestion of the Committee on Educational Problems, agreed to postpone the publication of a newsletter (similar to the Newsletter of the Midwest Unit) until a later date.

It was regularly voted that a Commission on Living Endowment, composed of three members, be appointed by the Chair to draw up a uniform method of computing Living Endowment, to issue instructions to member colleges, and to act as a clearing house for problem cases.

It was regularly voted that a committee of five be appointed by the Chair to study the part Catholic Colleges should play in the crusade against social diseases and to report to the Unit.

It was regularly voted that the Committee on Educational Problems, numbering not more than ten members, be retained as a standing committee of the Unit.

Accreditation. Father Dillon outlined the history and purpose of accreditation by the National Catholic Educational Association. The following opinions were expressed:

(a) Eastern colleges felt that accrediting by Middle States is necessary and vital; N. C. E. A. accrediting is superfluous.

(b) N. C. E. A. accrediting is unnecessary, since it covers the same data as does Middle States Association. The National body should concentrate on religious instruction.

(c) Because of the good that can be accomplished by Catholics in nonsectarian educational groups and accrediting agencies, Catholics should retain membership and play an active part in such associations and agencies.

The Committee on Nominations brought in the following ballot, which was unanimously adopted:

Chairman: Rev. William T. Dillon, J.D., Brooklyn, N. Y.

Vice-Chairman: Rev. Charles J. Deane, S.J., New York, N. Y.

Regional Representative on Executive Committee: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.

Regional Representatives on Accreditation Commission, N. C. E. A.: Sister M. Frances, S.S.N.D., Baltimore, Md.; Mother Grace C. Dammann, R.S.C.J., New York, N. Y.

Secretary: Brother Emilian, F.S.C., Philadelphia, Pa.

At this point, Father Stanford requested Father Dillon to take the chair. The new Chairman thanked the retiring Chairman for the interest he has shown in the Unit and praised his efficient work in establishing the Unit and guiding it through its first two years. A rising vote of thanks was tendered to Father Stanford.

The new Chairman introduced Mr. Samuel F. Telfair, Jr., Professor of History at Fordham University, New York, N. Y., who spoke on "Annuities and Insurance for the Lay Teachers in a Catholic College."

A second talk was given by Rev. James Marshall Campbell, Ph.D., Dean of the College of Arts and Sciences at the Catholic University of America, Washington, D. C., on "The Modern-Language Requirements at the College Level."

Both of these papers were followed by periods for questions and discussion, in which many of those present participated freely.

The meeting adjourned at 11:30 A. M.

Committee on Educational Problems

The November meeting of this Committee at Atlantic City was concerned mainly with preparing recommendations for the Annual Meeting of the Regional Unit.

The following members of the Committee were present: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman; Brother Emilian, F.S.C., Philadelphia, Pa., Secretary; Rev. James M. Campbell, Ph.D., Washington, D. C.; Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Sister M. Frances, S.S.N.D., Baltimore, Md.; Very Rev. James P. Sweeney, S.J., Buffalo, N. Y.

The February meeting of the Committee on Educational Problems, an all-day session, was held at Villanova College, Villanova, Pa.

The meeting was called to order promptly at 10:30 A. M., by the Chairman, Rev. William T. Dillon, in Mendel Hall.

The Secretary, Brother Emilian, F.S.C., was unavoidably absent.

The following committee members were present: Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Very Rev. Edward J. Walsh, C.M., A.M., LL.D., Litt.D., Brooklyn, N. Y.; Rev. William T. Tallon, S.J., representing Very Rev. Robert I. Gannon, S.J., New York, N. Y.; Rev. James M. Campbell, Ph.D., Washington, D. C.; Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Sister M. Frances, S.S.N.D., Baltimore, Md.; Mother M. Cornelia, H.C.J., representing Mother M. Ignatius, H.C.J., Rosemont, Pa.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Acting Secretary.

Paul A. Loefflad, M.D., of Villanova College, Villanova, Pa., Chairman of the recently appointed Committee on Social Hygiene, was present to give a report for his Committee.

I. The Chairman, Father Dillon, called on Doctor Loefflad to present the report of this Committee, appointed by virtue of the resolution passed at the last annual meeting of the Eastern Regional Unit, held at Atlantic City, and consisting of Doctor Loefflad as chairman; Rev. David V. McCauley, S.J., Washington, D. C.; Rev. John A. Frisch, S.J., Buffalo, N. Y.; Miss Agnes G. Regan, Washington, D. C.; Rev. Clarence E. Shaffrey, S.J., M.D., Philadelphia, Pa.

Doctor Loefflad reported that the business of the Committee had been carried on through correspondence. The Committee was in agreement on the following points:

(1) The Committee favors an educational program to be incorporated in the Junior or Senior year, not as a special course, but in connection with a course already being taught, such as ethics, biology, sociology, religion, etc.

The treatment of the subject should be well controlled by the college administration. If there is a med-

ical man available on the staff, his viewpoint and services should not be neglected.

(2) The Committee was unanimous in opposing the sponsoring of physical tests, such as the Wasserman test, by Catholic colleges, at the present time. These proposals have already been made in other quarters.

In the discussion and questions which followed, the members of the Committee on Educational Problems agreed that the treatment of this subject should be condensed, so as not to take an undue amount of time away from the subject-matter under which this topic may be included. The suggestion was made that perhaps two or three well-prepared lectures by a competent person might be sufficient.

The following motions were regularly made and approved: (a) *Motion*: It was regularly moved and seconded to accept and approve the report of the Committee on Social Hygiene, and to extend to Doctor Loefflad a vote of appreciation for the work of his Committee. (Motion unanimously approved.) (b) *Motion*: It was regularly moved and seconded to ask the Committee to continue its activity—specifically to draw up an outline of suggested treatment on the subject, with the idea of expanding this into mimeographed notes which could be sent to the member colleges for their guidance. (Motion unanimously approved.)

II. A report of the Commission on Living Endowment was called for, and it was revealed by the Chairman, Father Stanford, that some preliminary work was under way, but that the Commission of three authorized still lacked a third member. In accordance with suggestions of the members, the Chairman, Father Dillon, appointed Mr. John B. Lawson, Controller of Villanova College, Villanova, Pa., to serve as the third member of this Commission.

III. The Problem of Competition of State Universities with Catholic Colleges, was next brought up for discussion. Out of the discussion, two motions were passed: (a) *Motion*: It was regularly moved and seconded in view of the present-day tendency greatly to expand the facilities and resources

of State colleges, and to increase their subsidies from governmental sources, that Catholic colleges should meet the pressure of this increased competition by giving greater attention to their admission procedures and by emphasizing character standards as well as academic standards.

It was recommended that substantial progress could be made toward assisting highly qualified, but financially handicapped Catholic young men and young women, to obtain a college education if the pastors of parishes could be prevailed upon generally, to initiate trust funds in their respective parishes, and to make regular yearly contributions to these trust funds, in accordance with their means. The income of such funds would be at the disposal of the pastor to help some properly qualified and deserving young man or young woman of his parish to further his or her education at *any* Catholic college. It was recognized that the propagation of this idea would require some publicity and good salesmanship on the part of Catholic-college executives, but that the present is the time to make a beginning. (b) *Motion*: It was regularly moved and seconded that every effort should be made to influence the pastors of parishes throughout the territory of the eastern region to initiate in their respective parishes a scholarship trust fund, to the principal of which they could contribute, year by year, and make the income available to a young man or young woman of the parish for furthering his or her education in a Catholic college. (Motion unanimously approved.)

The meeting was adjourned at 1:00 P. M., for luncheon. The Sisters were the luncheon guests of nearby Rosemont College, and the priests were the luncheon guests of Villanova College.

The meeting was resumed at 2:30 P. M.

IV. The question of Inbreeding on the Faculty of Catholic Colleges was next discussed. It was brought out that there is considerable confusion in the use and understanding of the term. It was thought that it would be suitable to have a paper at the next annual meeting at Atlantic City on this

general subject. Accordingly, (a) *Motion*: It was regularly moved and seconded that a paper be prepared for the next annual meeting at Atlantic City, entitled "What Does Inbreeding on the Faculty of a Catholic College Mean?" (Motion unanimously approved.)

V. Consideration was given to the National Federation of Catholic-College Students, recently organized in New York City. After some discussion, the Committee did not feel that it was in possession of sufficient information on the aims and purposes, and the need of such a group, to formulate any recommendation. It was accordingly considered that each college would have to make its own decision on encouraging membership in this Federation.

VI. The next discussion centered on the Accrediting Function of the College and University Department of the National Catholic Educational Association. After discussion, and in view of the fact that this subject would, no doubt, be brought up at the National meeting at Milwaukee, the Committee on Educational Problems wished to put itself on record as favoring the discontinuance of the accrediting function. Accordingly, (b) *Motion*: It was regularly moved and seconded that the Committee go on record as favoring the discontinuance of the Accrediting Function of the College and University Department of the National Catholic Educational Association. (Motion unanimously approved.)

VII. The Cooperative Study of Secondary-School Education, now nearing completion, was briefly discussed. It was recommended that this whole study which will find its culmination in the establishment of a new method of accrediting secondary schools, should very well be made the subject of study by a qualified person drawn from a college in the eastern region, with the purpose of presenting a paper at the next annual meeting that would indicate the possible effects of this study and its recommendations on the admission requirements of our colleges. Accordingly: (a) *Motion*: It was regularly moved and seconded that a paper be pre-

pared on the topic: "What Effect will the Recommendations and Conclusions of the Cooperative Study of Secondary-School Education and Its Proposed New Method of Accrediting Secondary Schools Have Upon the Admission Requirements of Our Catholic Colleges?" (Motion unanimously approved.)

VIII. In closing, a vote of thanks was extended to Villanova College and to Rosemont College for their hospitality to the Committee on Educational Problems.

The meeting was adjourned at 4:00 P. M.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman.

REPORT OF THE MIDWEST REGIONAL UNIT

In accordance with the custom of the College and University Department of the National Catholic Educational Association, I am presenting an account of the activities of the past year in the Midwest Regional Unit.

Since the national meeting at Louisville in 1937, the Midwest Unit has had two general meetings. An account of the proceedings of the meeting held April 7, 1937 was printed in the annual bulletin in August, 1937, pp. 125-131. I shall, therefore, omit further comments on that meeting.

Our third annual meeting was held at the Hotel Stevens in Chicago, Ill., on April 6, 1938, the day before the annual meeting of the North Central Association of Colleges and Secondary Schools. This meeting was well attended and showed the interest of the Catholic colleges and universities of the midwest area in our Regional Unit. There were 43 colleges and universities on the accredited list of the National Catholic Educational Association present and 24 other Catholic colleges had representatives at the meeting. These institutions were distributed in 15 of the 20 states which comprise the Midwest Regional Unit and a total individual registration of 154 included one Bishop, the Most Reverend Henry P. Rohlman, D.D., Davenport, Iowa; 10 religious orders for priests and Brothers; 18 religious orders for women, members of the diocesan clergy, lay men, and lay women.

The morning session was devoted to a discussion of the problem and solution of "The Independent College in the Materialistic State." The problem was stated by the Reverend Anselm M. Keefe, O.Praem., Dean, St. Norbert College, West De Pere, Wis., with a discussion by Rev. Julius W. Haun, D.D., Ph.D., St. Mary's College, Winona, Minn., and Rev. Samuel K. Wilson, S.J., Ph.D., President, Loyola University, Chicago, Ill. The solution was proposed by Dr. Edward A. Fitzpatrick, President, Mount Mary College, Milwaukee, Wis., with discussions by Rev. William

J. McGucken, S.J., St. Louis University, St. Louis, Mo., and Rev. Charles M. O'Hara, S.J., Marquette University, Milwaukee, Wis.

A joint luncheon meeting with the Catholic secondary schools of the central states was held at noon. Brother Julius J. Kreshel, S.M., A.M., Principal, McBride High School, St. Louis, Mo., spoke on the "Relationship Between the Secondary Schools and the Colleges and Universities," and Dr. Christian Richard of the School of Religion at the University of Iowa spoke on the subject of the "Working Out of Common Standards in Education." There were 248 present for the luncheon.

At the afternoon session, a panel discussion on "The Accrediting Procedure of the National Catholic Educational Association" was held. This discussion was participated in by Sister M. Aloysius, A.M., Ph.D., College of St. Teresa, Winona, Minn.; Sister M. Claire, Dean, College of St. Benedict, St. Joseph, Minn.; Sister M. Evelyn, O.P., Rosary College, River Forest, Ill.; Rev. Allan P. Farrell, S.J., Loyola University, Chicago, Ill.; Rev. Daniel J. McHugh, C.M., De Paul University, Chicago, Ill.; Very Rev. Walter C. Tredtin, S.M., President, University of Dayton, Dayton, Ohio. A general discussion of the subject from the members present followed, but no definite action was taken on the subject.

The report of the Committee on Nominations presented the following candidates for officers of the Midwest Regional Unit for 1938-1939:

Chairman: Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa.

Vice-Chairman: Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.

Secretary: Sister M. Evangela, B.V.M., Davenport, Iowa.

Member of the Department Executive Committee: Mother Mary T. O'Loane, R.S.C.J., St. Louis, Mo.

Member of the Committee on the Accrediting of Colleges: Rev. William J. McGucken, S.J., St. Louis, Mo. The second

representative of the Midwest Regional Unit on the Accrediting Committee is Sister M. Madeleva, C.S.C., Notre Dame, Ind., who was elected in 1937 for a two-year term. The report of the Committee on Nominations was accepted and by motion the Secretary was instructed to cast a ballot for the election of the candidates named.

At our meeting of 1937, the members of the Midwest Regional Unit voted to publish a College Newsletter four times a year as a medium of exchange of educational ideas between the member colleges of this area. The Chairman appointed the Reverend Samuel K. Wilson, S.J., Ph.D., President, Loyola University, Chicago, Ill., as editor. The first issue appeared as a sample number in May 1937. By special arrangement made with the National Association through the office of the Secretary, our Regional Unit was permitted to solicit the member colleges of the midwest area for sustaining memberships—universities, \$10.00; colleges, \$5.00; junior colleges, \$2.50, to help defray the expenses of this publication. These sustaining subscriptions were to be paid to the office of the Secretary General and all bills were to be paid through his office. According to the annual report made at our meeting in Chicago, 100 per cent of the universities, 83 per cent of the senior colleges, and 66 $\frac{2}{3}$ per cent of the junior colleges paid their sustaining subscriptions. Several colleges from the eastern area also paid sustaining subscriptions. These, with a few individual subscriptions, yielded a total of \$283.50. The National Catholic Educational Association offered a subvention of \$200 additional for the year. So far, in addition to the sample copy there have been three other issues appearing in October and December 1937, and March 1938. The fourth regular issue for the year will appear in May. By arrangement with the National Association, five copies of each issue were to be sent gratis to every institution on the accredited list of Catholic colleges, and to those who paid sustaining subscriptions five additional copies were to be sent for every unit of \$2.50 paid annually; for example, a university receives 20

additional copies of each issue. Individual subscriptions were placed at \$1.00 a year.

By special action of the Executive Committee of the Midwest Regional Unit, the Editor has sent copies of the Newsletter to the non-Catholic colleges of this area. These colleges have expressed their appreciation of this courtesy.

The Editor has been pleased to publish items of interest from the other regional units. An abridged account of the meeting of the Eastern Regional Unit has been published. It would seem desirable that all regional units should send in to the Editor items of interest from their units. This could be done through the appointment of corresponding secretaries.

According to the Editor's report on the financial condition of the Newsletter as of April 6, 1938, the total expenditures were \$366.19. In regard to this item, it may be of interest to quote from his annual report. "The financial condition of the Newsletter is quite satisfactory. It would be desirable, however, if all the colleges of the Regional Unit were sustaining subscribers. The major difficulty of the Editor is that, while all subscriptions are turned over by the Editor to the central office of the N. C. E. A., which in addition subsidizes our quarterly to the extent of \$50.00 an issue, payment of the bills by the Treasurer General is not immediate. As a result, your Editor must himself carry these charges for several months. Your present Editor has been making immediate payment of these bills out of his office budget but if the Editor were a religious or a diocesan priest with no budget for office expenses, he would be seriously inconvenienced. To overcome this difficulty, a petition should be addressed to the Executive Committee of the N. C. E. A. for a drawing account under the control of the Chairman of the Midwest Unit."

This recommendation of the Editor was endorsed by the Midwest Regional Unit of the N. C. E. A. at our annual meeting on April 6, and a motion to the effect that "We recommend that the Executive Committee of the N. C. E. A.

place at the disposal of the Midwest Unit, subject to the control of the Chairman, a drawing account of \$200.00 to meet current expenses of the Newsletter and other expenses of the Midwest Unit," was passed unanimously.

In connection with this item of finances, the Chairman of the Midwest Unit presents the same difficulty in regard to expenses incident to carrying on the duties of his office and that of the Secretary of the Unit. We have found it necessary to carry on correspondence during the year with the member colleges and to arrange for the annual meeting. These items require the expenditure of funds which must be advanced by the Chairman personally until he is reimbursed by the national office of the Treasurer General. I would recommend that a definite budget be set up for the operation of the regional units and that such a budget be made available through a drawing account, which would be available for immediate payment of such expenses as they are incurred. It seems to me that our regional units, which have shown themselves to be the backbone of our national organization, should be entitled to at least one-half of the revenue paid into the national office by the member colleges. This revenue could be considerably increased by an active campaign to secure additional member colleges in the areas involved. In the midwest area, there are at least 103 colleges and universities, but only 51 of them hold membership on the list of accredited colleges and universities of the National Catholic Educational Association. As I stated before, there were present at our meeting on April 6, 24 other colleges which manifested their interest in becoming members of our group and inquired about the method of securing such memberships.

To assist the Chairman in carrying on the activities of the Midwest Regional Unit during the past year, he appointed a Committee on Educational Problems composed of Sister M. Aloysius, Ph.D., Winona, Minn.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Sister M. Evangela, B.V.M., Ph.D., Davenport, Iowa; Edward A.

Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.; Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.; Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill. These members, with the Chairman, have met five times during the year, at their own expense, to discuss various educational problems and to formulate policies for the Midwest Regional Unit. Meetings were held at Columbia and Clarke Colleges, Dubuque, Iowa; Notre Dame University and St. Mary's College, Notre Dame, Ind.; St. Mary's College and the College of St. Teresa, Winona, Minn. Two meetings were also held in Chicago. The committee members faithfully attended these meetings at a personal sacrifice of time and money. The membership of the committee represents a cross section of the member colleges and universities of the midwest area, as there are three representatives from universities, three from colleges for young men, and three from colleges for young women.

Respectfully submitted,

EDWARD A. FITZGERALD,
Chairman.

REPORT OF THE SOUTHERN REGIONAL UNIT

The annual meeting of the Southern Regional Unit of the College and University Department of the National Catholic Educational Association was held at the Hotel Adolphus, Dallas, Tex., on Wednesday, March 30, 1938, at a luncheon at noon, with Very Rev. Alfred H. Rabe, S.M., Chairman, presiding. Seventeen colleges were represented at the meeting.

Following are the colleges that were represented, with the names of their official delegates:

Belmont Abbey College, Belmont, N. C.—Very Rev. Cuthbert E. Allen, O.S.B., Rector.

Dominican College, New Orleans, La.—Sister M. Vincent, O.P.

Incarnate Word College, San Antonio, Tex.—Sister M. Calixta, C.C.V.I.; Sister M. Clement, C.C.V.I.

Loyola University, New Orleans, La.—Very Rev. Harold A. Gaudin, S.J., President.

Mount St. Joseph Junior College, Maple Mount, Ky.—Sister M. Christina, O.S.U., Dean.

Nazareth College, Louisville, Ky.—Sister M. Ramona Mattingly, S.C.N., Superior; Sister M. Anastasia, S.C.N.

Nazareth Junior College, Nazareth, Ky.—Sister Margaret Gertrude, S.C.N., Dean.

Our Lady of the Lake College, San Antonio, Tex.—Mother M. Angelique; Mother M. Philothea; Sister M. Pia.

Our Lady of Victory College, Forth Worth, Tex.—Mother M. Albertine, Consultor; Sister M. Beatrix.

St. Agnes College, Memphis, Tenn.—Sister M. Raymond, O.P.

St. Bernard Junior College, St. Bernard, Ala.—Very Rev. Aloysius Menges, O.S.B., Director.

St. Edward's University, Austin, Tex.—Very Rev. Patrick J. Haggerty, C.S.C., President.

St. Mary's University, San Antonio, Tex.—Very Rev.

Alfred H. Rabe, S.M., President; Brother Fred J. Junker, S.M., Dean.

St. Vincent College, Shreveport, La.—Sister M. Stanislaus.

Spring Hill College, Spring Hill, Ala.—Very Rev. John J. Druhan, S.J., President.

Ursuline College, New Orleans, La.—Mother M. St. Paul, O.S.U.

Xavier University, New Orleans, La.—Rev. Edward F. Murphy, S.S.J.; Mother M. Agatha, President; Sister M. Madeleine Sophie, Dean.

Rev. Edward B. Rooney, S.J., National Secretary of the Educational Society of Jesus, New York, N. Y., was also present.

His Excellency was represented at the meeting by Very Rev. Msgr. Wendelin J. Nold, S.T.D., who expressed the regrets of His Excellency at being prevented by illness from attending the meeting personally, and repeated the hearty welcome to the Diocese of Dallas. Following these remarks, Monsignor Nold delivered a learned and eloquent address on "Catholic Higher Education; Its Opportunities and Responsibilities."

Rev. Andrew C. Smith, S.J., official delegate of the Southern Regional Unit, and member of the Executive Committee of the Department, presented a report of the January meeting of that Committee. Representing the Southern Regional Unit on the Accreditation Commission of the Department, Sister M. Christina presented to the Unit a list of suggested problems for investigation, prepared under the direction of Dr. William A. Fitzpatrick. Lack of time prevented discussion of the entire list, and the Chair suggested that the members study the topics more at leisure and send comments to Doctor Fitzpatrick before the opening of the general convention in Milwaukee.

Several proposed changes in the By-Laws of the Unit were read and accepted and the revised By-Laws as a whole were put to a vote and unanimously accepted.

Attention was called to the Report of the President's Committee on Education, particularly to the discrimination against students in Catholic colleges in the matter of allocation of federal aid funds to public schools only.

A brief description of the recent attack upon Catholic education by the group represented by Doctor Strayer was given, and a word of praise heard for several of the nation's outstanding educators who in the name of fair play are defending Catholic education. The conclusion reached after discussion of the Report as a whole was crystallized in the motion: "That this Unit request the National Catholic Educational Association to study the problems raised by the Report of the President's Committee on Education, and to inform Catholic member colleges of the policy to follow in its regard." The Secretary of the Unit was instructed to transmit a report of this action to the Secretary General of the N. C. E. A.

Item No. 29 on the list submitted by Sister Christina—Articulation of College- and High-School-Religion courses—drew some comments, particularly from Father Smith. It was admitted that the teaching of religion in our colleges needs a great deal of revivifying. The problem is particularly important, yet difficult to solve, in our Southern colleges, where in almost all cases a large proportion of the student-body is not Catholic.

Father Cuthbert E. Allen, O.S.B., proposed the formation of a study or research committee to meet several times a year in various parts of the South, to discuss with local schools their special problems or those common to the group. His remarks raised the question of a meeting time which would permit longer discussion and a prepared program. After some discussion, the following motion was adopted: "That the incoming Chairman appoint a committee to meet with him not later than three months before the next annual meeting of the Unit to draw up the program for the Southern Regional Unit annual meeting."

The Committee on Nominations, Rev. Andrew C. Smith,

S.J., Spring Hill, Ala., Chairman; Sister M. Anastasia, S.C.N., Louisville, Ky.; and Very Rev. Aloysius Menges, O.S.B., St. Bernard, Ala., proposed the following schedule of officers for the ensuing year:

Chairman: Rev. John W. Hynes, S.J., New Orleans, La.

Vice-Chairman: Very Rev. Patrick J. Haggerty, C.S.C., Austin, Tex.

Secretary: Brother Fred J. Junker, S.M., San Antonio, Tex.

Delegate to the Executive Committee: Rev. Andrew C. Smith, S.J., Spring Hill, Ala. (Serving the third year of his term.)

Delegates to the Accreditation Commission: Sister M. Christina, Maple Mount, Ky. (2 years); Very Rev. John J. Druhan, S.J., Spring Hill, Ala. (1 year.)

Delegate to the Department's Commission on Educational Problems and Research: To be filled by appointment of the Chairman.

This Committee's schedule of officers was adopted and the election recorded.

The meeting adjourned at 3:15 P. M.

Respectfully submitted,

ALFRED H. RABE, S.M.,

Chairman.

REPORT OF THE WESTERN REGIONAL UNIT

As the Right Reverend Abbot Lambert Burton, Chairman of the Western Regional Unit, is unavoidably absent from this meeting, I shall attempt briefly to give you a report of our meeting at Spokane. The meeting was held on April 4 at the Academy of the Holy Names in Spokane. Abbot Burton presided and representatives of all the institutions in the northwest were present.

Consideration was given primarily to local problems, first of which was the new constitution of the Northwest Association. We feared this new constitution might affect our Catholic institutions and our fears were fairly well founded, as we saw at the Northwest Association meeting. The constitution was an attempt at state domination. It contains a provision that every member of the state department automatically becomes a member of the Northwest Association. Any member of a state board of education immediately becomes a member of the Northwest Association. It also contained a provision that before an institution could be accredited, it must be passed upon and approved by the member institutions in its state. This meant that in Washington, for instance, a Catholic college applying for accreditation would have to be approved by five state institutions before being voted upon by the Association as a whole. The procedure was that an applicant would be considered first by the accreditation committee, then by the member institutions in its state, and then by the whole Association. At our Regional Unit meeting the old and new constitutions were compared and our members were prepared to vote on the new constitution's provisions. Fortunately, the provision regarding approval of an applicant by the members in its state was rejected.

Accreditation by the National Catholic Educational Association was then discussed. I will not go into the details of this discussion, but will simply present the resolution passed by the Western Regional Unit. It is as follows: "The West-

ern Regional Unit goes on record as opposing any Committee on Accreditation," but asks that the Committee be retained in a purely advisory capacity.

Other subjects discussed were course integration, the Chicago plan, and honors courses. By honors courses, we mean that a student who wants an honors A.B. must come to college with four years of Latin and two of Greek taken in high school, and take the same in college, maintaining a "B" average. This subject will be discussed more thoroughly in the future. One of the colleges in our Unit has very successfully initiated an honors course and I believe the institution and particularly its dean are very proud of it.

The Western Regional Unit elected the following officers:

Chairman: Right Rev. Abbot Lambert Burton, O.S.B., Lacey, Wash.

Vice-Chairman: Rev. John J. Keep, S.J., Portland, Oreg.

Secretary: Sister Rose Augusta, H.N., Spokane, Wash.

Delegates to the Executive Committee: Right Rev. Abbot Lambert Burton, O.S.B., Lacey, Wash.; Rev. John J. Keep, S.J., Portland, Oreg.

Representative on the Accreditation Committee: Rev. William C. Gianera, S.J., Santa Clara, Calif.

Father Gianera's election is for two years if the Committee is continued. If the Committee is changed to an Advisory Committee, Father Gianera is to be our representative on it.

The next meeting of the Western Unit will be held in April of next year at the time of the Northwest Association meeting.

Respectfully submitted,

JOHN J. KEEP, S.J.,

Vice-Chairman.

REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES AND UNIVERSITIES FOR THE YEAR 1937-38

During the past year, nine colleges applied for admission to the Accredited List of our Association.

Data on each institution was gathered and later a visitor of the Association inspected each college. The Accrediting Committee, at its meeting during this Convention, voted to place on our list four approved colleges and to defer, without prejudice, action on the other five colleges. The following colleges were approved: Maryville College, St. Louis, Mo.; St. Joseph College, W. Hartford, Conn.; St. Rose College, Albany, N. Y.; Mt. St. Agnes (Junior) College, Baltimore, Md.

The action of the Accrediting Committee was unanimously adopted by the house. With these additions, the total number of approved colleges becomes 123. The list follows:

LIST OF CONSTITUENT MEMBERS OF THE COLLEGE AND UNIVERSITY DEPARTMENT OF THE NATIONAL CATH- OLIC EDUCATIONAL ASSOCIATION APRIL 21, 1938

Albertus Magnus College, New Haven, Conn.
Boston College, Chestnut Hill, Newton, Mass.
Canisius College, Buffalo, N. Y.
Catholic University of America, Washington, D. C.
Clarke College, Dubuque, Iowa.
College Misericordia, Dallas, Pa.
College of the Holy Cross, Worcester, Mass.
College of the Holy Names, Oakland, Calif.
College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.
College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.
College of New Rochelle, New Rochelle, N. Y.
College of Notre Dame of Maryland, Baltimore, Md.
College of Our Lady of the Elms, Chicopee, Mass.
College of the Sacred Heart, Manhattanville, New York, N. Y.
College of St. Catherine, St. Paul, Minn.
College of St. Elizabeth, Convent Station, N. J.
College of St. Francis, Joliet, Ill.
College of St. Scholastica, Duluth, Minn.

College of St. Teresa, Winona, Minn.
College of St. Thomas, St. Paul, Minn.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebr.
De Paul University, Chicago, Ill.
Dominican College, San Rafael, Calif.
Duchesne College, Omaha, Nebr.
Duquesne University, Pittsburgh, Pa.
D'Youville College, Buffalo, N. Y.
Emanuel College, Boston, Mass.
Fontbonne College, St. Louis, Mo.
Fordham University, New York, N. Y.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Gonzaga University, Spokane, Wash.
Good Counsel College, White Plains, N. Y.
Immaculata College, Immaculata, Pa.
Immaculate Heart College, Hollywood, Calif.
Incarnate Word College, San Antonio, Tex.
John Carroll University, Cleveland, Ohio.
Loretto Heights College, Denver, Colo.
Loyola College, Baltimore, Md.
Loyola University, Chicago, Ill.
Loyola University, Los Angeles, Calif.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
Marygrove College, Detroit, Mich.
Marylhurst College, Oswego, Oreg.
Mary Manse College, Toledo, Ohio.
Marymount College, Salina, Kans.
Maryville College, St. Louis, Mo.
Marywood College, Scranton, Pa.
Mercyhurst College, Erie, Pa.
Mt. Mary College, Milwaukee, Wis.
Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa.
Mt. St. Mary's College, Emmitsburg, Md.
Mt. St. Scholastica's College, Atchison, Kans.
Mundelein College for Women, Chicago, Ill.
Nazareth College, Louisville, Ky.
Nazareth College, Nazareth, Mich.
Nazareth College of Rochester, Rochester, N. Y.
Niagara University, Niagara Falls, N. Y.
Notre Dame College, South Euclid, Ohio.

Our Lady of the Lake College for Women, San Antonio, Tex.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Regis College, Weston, Mass.
Rockhurst College, Kansas City, Mo.
Rosary College, River Forest, Ill.
Rosemont College of the Holy Child Jesus, Rosemont, Pa.
St. Ambrose College, Davenport, Iowa.
St. Anselm's College, Manchester, N. H.
St. Benedict's College, Atchison, Kans.
St. Benedict's College, St. Joseph, Minn.
St. Bonaventure's College, St. Bonaventure, N. Y.
St. Edward's University, Austin, Tex.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
St. John's College, Brooklyn, N. Y.
St. John's University, Collegeville, Minn.
St. Joseph's College, Adrian, Mich.
St. Joseph College for Women, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Joseph's College, W. Hartford, Conn.
St. Louis University, St. Louis, Mo.
St. Mary College, Leavenworth, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, St. Mary's College P. O., Contra Costa County, California.
St. Mary's College, Winona, Minn.
St. Mary of the Springs College, Columbus, Ohio.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Tex.
St. Norbert College, West De Pere, Wis.
St. Peter's College, Jersey City, N. J.
St. Rose College, Albany, N. Y.
St. Viator College, Bourbonnais, Ill.
St. Vincent College, Latrobe, Pa.
St. Xavier College for Women, Chicago, Ill.
San Francisco College for Women, San Francisco, Calif.
Seattle College, Seattle, Wash.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
Trinity College, Washington, D. C.
University of Dayton, Dayton, Ohio.

University of Detroit, Detroit, Mich.
University of Notre Dame du Lac, Notre Dame, Ind.
University of Portland, Portland, Oreg.
University of San Francisco, San Francisco, Calif.
University of Santa Clara, Santa Clara, Calif.
Ursuline College for Women, Cleveland, Ohio.
Villa Maria College, Erie, Pa.
Villanova College, Villanova, Pa.
Webster College, Webster Groves, Mo.
Xavier University, Cincinnati, Ohio.
Xavier University, New Orleans, La.

Junior Colleges

Catholic Junior College, Grand Rapids, Mich.
College of Great Falls, Great Falls, Mont.
Mt. St. Agnes College, Baltimore, Md.
Ottumwa Heights College, Ottumwa, Iowa.
Sacred Heart College, Louisville, Ky.
St. Mary's College, Orchard Lake, Mich.

LIST OF CATHOLIC PROFESSIONAL SCHOOLS ACCREDITED BY THEIR RESPECTIVE NATIONAL ORGANIZATIONS

Architecture—Members of the Association of Collegiate Schools of Architecture: Catholic University, Notre Dame.

Business—Member of the American Association of Collegiate Schools of Business: Marquette.

Dentistry—Designated as Class A by the Dental Educational Council of America: Creighton, Georgetown, Loyola (Chicago), Loyola (New Orleans), Marquette.

Engineering—Civil, Electrical, Mechanical: Detroit, Marquette, Santa Clara; Aeronautical: Detroit.

Journalism—Member of the American Association of Schools and Departments of Journalism: Marquette.

Law—Approved by the American Bar Association: Boston, Catholic University, Creighton, De Paul (Chicago), Detroit, Fordham, Georgetown, Loyola (Chicago), Loyola (Los Angeles), Loyola (New Orleans), Marquette, Notre Dame, St. Louis, San Francisco.

Library Science—Accredited by the American Library Association: College of St. Catherine, St. Paul.

Medicine—Designated as Class A by the Council on Medical Education and Hospitals of the American Hospital Association; also Members of the Association of American Medical Colleges: Creighton, Georgetown, Loyola (Chicago), Marquette, St. Louis.

Music—Members of the National Association of Schools of Music:

De Paul (Chicago), Incarnate Word College (San Antonio), Loyola (New Orleans), Our Lady of the Lake College (San Antonio).

Pharmacy—Members of the American Association of Colleges of Pharmacy: Creighton, Duquesne, Loyola (New Orleans), Notre Dame, Xavier (New Orleans).

Social Work—Members of the American Association of Schools of Social Work: Fordham, Loyola (Chicago), St. Louis.

As there may be some institutions omitted from the list we now have, we shall be very glad to receive the names of any additional schools which should be included.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,

Secretary.

**REPORT OF THE SUB-COMMITTEE APPOINTED
UNDER AUTHORIZATION OF THE EXECUTIVE
COMMITTEE OF THE COLLEGE AND UNIVERSITY
DEPARTMENT OF THE N. C. E. A. TO CONSIDER
POSSIBLE DISCONTINUANCE OF AN ACCREDITED
LIST, AND APPROVED AFTER AMENDMENT BY THE
EXECUTIVE COMMITTEE FOR OFFERING TO THE
DEPARTMENT**

PREAMBLE

This Committee recognizes the fact that the customary techniques involved in accreditation procedures have undergone a marked change in recent years. This change has been definitely for the better, emphasis being increasingly placed on items which more accurately measure the capacity of colleges to educate on the higher level. But the change has also been signalized by development of a ponderous and costly machinery, practicable only for an organization with great funds at its command.

In that the newer technique is now making possible measurements more in keeping with the ideals of this Association, as expressed in various reports and especially in the report of our Committee on College Accreditation (see Bulletin, 1935), this Committee suggests willingness on the part of our Association to accept the findings of such technique as applied by other agencies, with reservations hereinafter noted.

In that this newer technique is costly, both to the agency applying it and to the individual college to which it is applied, this Committee suggests that use of the newer techniques, which alone would be acceptable among accrediting agencies, is beyond the means both of the Association and of its individual college members.

More specifically on each of these two points:

(1) Acceptability of findings by other agencies on the basis of the newer techniques:

(a) Much of the examining technique falls upon items which cannot be essentially different in our colleges as against the same items in non-Catholic colleges. Such items include, e. g., physical education, student health, student counseling, the machinery of administration, physical plant, etc. Our Association can, therefore, without detriment to itself or to its members, accept the findings of other accrediting agencies in these matters. In the matter of financial resources, training and stability of faculty, etc., the Association can readily, in view of the present attitudes of such agencies, secure recognition within the accrediting agencies for special conditions with relation to these factors in Catholic colleges.

(b) Many subjects of the curriculum are not essentially different in a Catholic college from similar subjects in a non-Catholic college; e. g., language, mathematics, physical science. The measuring units now employed to determine excellence in all colleges will apply to Catholic colleges, such as intellectual capacity of teachers to teach and library facilities. The differentiation will occur on the basis of the philosophical background of the teacher and the library materials available to teacher and student. The basis of this differentiation becomes, then, the sole point of interest, within the field of these subjects, on the part of our Association. It is covered in suggestion (4a) below.

(c) Philosophy and religion are items upon which no outside accrediting agency can render an acceptable judgment. The Association will, therefore, regard these fields as its very own, and will require satisfactory reports and inspections prior to full membership in the Association, while expecting members to maintain proper standards and to report periodically on such maintenance. This requirement is covered in suggestion (4b) below.

(d) Certain subjects, such as the social sciences and biological science, fall into an intermediate category, more directly involving philosophical implications. The Association will be concerned here with the philosophical back-

grounds of the teacher, materials available in the library, and also class manuals employed in the classroom. This point is covered in suggestion (4c) below.

(2) Costliness of the newer techniques independently applied:

(a) There can be little doubt but that a proper application of an extensive and continuing survey program would demand a full-time salaried secretary along with a paid office staff. There is nothing in the history of the Association to warrant the assumption that funds for such purposes are to be immediately or ultimately available.

(b) As indicated above under (1a) and (b), a great amount of the labor involved in submitting reports to other accrediting agencies must be duplicated in meeting the requirements of the resolution adopted at the 1937 meeting (see Bulletin, 1937, pp. 77-78). This duplicating process is costly, both to the individual college and to the Association, and may better be abandoned.

SUGGESTED PLAN

(1) Colleges now on the accredited list will be transferred to a list of Constituent Members. Voting and other privileges now enjoyed by these institutions will continue to be enjoyed exclusively by them, and the By-Laws will be amended in all details necessary to effect this change in status.

(2) The Accreditation Commission will continue in its present makeup, its name being changed to that of the Committee on Membership, the By-Laws being altered as necessary to effect this change. The statement of privileges and duties enumerated in Article V, Section 2, will be altered in keeping with the activities of the Committee hereinafter outlined.

(3) Colleges applying for membership will be enrolled as Associate Members. It will be the purpose of the Association, under the activities of the Committee on Membership, to give counsel and aid to these colleges in improving

themselves toward accreditation by a local accrediting agency while applying its own standards to such institutions in all matters more strictly of Catholic interest. When any of these colleges has attained such accreditation and has also met the specific requirements of the Committee, it may be advanced to Constituent Membership on vote of the department. Where exceptional circumstances warranting it may have arisen, the Committee may recommend and the Department may execute such advancement prior to accreditation by an outside agency.

(4) Among the duties of the Committee on Membership will be:

(a) To formulate general standards on the philosophical backgrounds (primarily the sources of their learning) of all teachers in the member colleges and universities.

(b) To formulate special standards and appropriate questionnaire reports for minimum offerings in philosophy and religion and teacher preparation for same, for application to constituent and associate members; standards and reports to include Catholic representation in the library, measured by the tools prepared or approved by the Library Committee of the Department.

(c) To formulate standards for backgrounds of teachers, library facilities in works by Catholic authors, measured by the tools prepared or approved by the Library Committee of the Department, and class manuals in subjects having more immediate philosophical implications, such as the social sciences and biological science.

(d) To carry on continuing studies in a clearer definition of these standards and a more effective implementing of the technique of their application.

(5) The list of members, constituent and associate, as published in the BULLETIN, will be annotated to indicate the various educational affiliations of each member.

(6) The By-Laws of the Department will be amended as required to effectuate this program, and in such degree

only, all other details of the By-Laws being maintained as enacted.

(7) The resolution of March 31, 1937, is hereby rescinded.

Chairman moves: That this plan be accepted as the basis of the Department's future action.

In view of the basic plan for future action unanimously approved, the Chairman moves the adoption of the following changes in the By-Laws of the Department:

ARTICLE II—PURPOSES

Delete Item (d).

ARTICLE III—MEMBERSHIP

Read: Colleges and universities proposed for constituent membership by the Committee on Membership on the basis of the approved procedure and voted into membership by the department; associate membership on approval of application to the Committee on Membership.

ARTICLE IV—OFFICERS

Section 4. For "accredited institutions" *read* "member institutions."

ARTICLE V—COMMITTEES

Section 2. *Read:* There shall be a Committee on Membership of 17 members, the personnel of which shall be selected from the membership of the Department who shall be specially informed and qualified on the problems and administration of Catholic-college standards. Nine of these members shall be elected by the Department at the annual meetings, each for a term of three years, three members to be elected each year. Eight additional members shall be elected by the regional units, for terms of two years, each unit electing one such member each year, to be certified by the Secretary of the Unit to the Secretary of the Department within two weeks after election. The Committee on Membership thus constituted shall elect its Chairman and

Secretary each year. The Secretary of the Committee on Membership shall in no way be connected with the accrediting activities of any other Association. This Committee shall receive and consider applications made by institutions seeking membership in the Department; shall provide such evaluations as it deems necessary; and in its recommendations for membership shall be guided by the statement of qualifications adopted by the Department. The Committee on Membership shall prepare a list of institutions which conform to the statement of qualifications, and shall submit this list to the Executive Committee for approval. Final approval shall reside in the Department.

Article IX—For “holding membership” *read* “holding constituent membership.”

NOTE: The sub-committee was composed of the following members of the Executive Committee: Rev. Julius W. Haun, Ph.D., D.D., Chairman; Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Daniel M. O’Connell, S.J., Ph.D., Rev. Edward A. Fitzgerald, S.T.B., Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Sister M. Aloysius, A.M., Ph.D.

Respectfully submitted,

JULIUS W. HAUN,
Chairman.

REPORT OF THE COMMITTEE ON GRADUATE STUDIES

GRADUATE STUDY IN CATHOLIC COLLEGES AND UNIVERSITIES

1935-36 AND 1936-37

The Committee. In the summer of 1936 the Committee on Graduate Studies was reorganized to include the following: Rev. Thurber M. Smith, S.J., Chairman, Dr. Roy J. Deferrari, Dr. Edward A. Fitzpatrick, Rev. Philip S. Moore, C.S.C., and Rev. Lawrence A. Walsh, S.J.

The Procedure. At the time of the annual convention of this Association in March 1937, the Committee prepared a questionnaire to be sent to all the colleges and universities on the accredited list of the National Catholic Educational Association, and to all the major seminaries who are members of the Association. One hundred and nine questionnaires were sent to the colleges and universities and 28 to the major seminaries. The returns from these questionnaires were quite satisfactory. Out of a total of 137, only 29 institutions, including 10 seminaries, failed to report. The returns indicated that 22 colleges and universities are organized for graduate study. Four seminaries report that they confer graduate degrees, either academic or canonical or both. While it is true that in a certain sense all the major seminaries could be considered as offering graduate instruction, it has been thought simpler to include only those conferring degrees in the statistics submitted with this report.

It is fair to conclude that the figures which we are about to present offer a reasonably complete picture of the present status of graduate instruction in Catholic institutions in the United States.

PRESENT STATUS OF GRADUATE SCHOOLS

In order that a greater degree of continuity with previous records might be secured, an effort has been made to present

the findings of your Committee for the period 1935-37 in such a way that they may be coordinated with the records of previous reports on graduate study in member institutions. Reference is made particularly to the reports contained in the Proceedings of the Thirtieth Annual Meeting in 1933 and the Thirty-third Annual Meeting in 1936.

The tables on which the following summary is based present information from 26 institutions for the years 1935-36 and 1936-37. Since it is inevitable that a report of this kind should include a rather confusing mass of detail, it may be worth while to present a few general statements which may assist in bringing out significant facts. The subjects treated in the questionnaire which lend themselves more or less to tabular presentation were: Students, Degrees, Fields of Study, Faculty, and Organization.

Students. The student population of our Catholic graduate schools was 4,491 in 1932 (cf. Proceedings, 1933, page 118), dropping to a low of 4,296 in 1934, then gradually mounting to 5,313 in 1937. The number of full-time students has ranged from 1,207 in 1932 to 1,788 in 1937. There were 3,284 part-time students in 1932 and in 1937 there were only 3,108.

In the 6-year period from 1926 to 1932 the increase in the total number of graduate students was 87.9 per cent (i.e., 2,839 to 4,491); in part-time students 116 per cent (i.e., 1,511 to 3,284); and in full-time students, a decrease of 5 per cent (i.e., 1,271 to 1,207).

In other words the rate of increase in part-time students was far more rapid than the total increase, or than the increase in full-time students. It is encouraging to see that in the 5-year period from 1933 to 1937 the picture is quite different. The increase in the total number of graduate students was 7.9 per cent (i.e., 4,922 to 5,313); the part-time students show a decrease of 10.7 per cent (3,480 to 3,108); and the full-time students have increased by 23.9

per cent (1,442 to 1,788). This indicates that the problem of part-time students is gradually being solved.

Of course the increase in students in the earlier period was probably much more rapid than would be expected or desirable when institutions pass the stage of academic adolescence. The object of the Graduate School is certainly not quantitative production, and your Committee feels that the picture presented by student population is most satisfying from an academic point of view, especially when it is viewed in conjunction with the increase in the instructional staff and facilities for developing these students into real scholars.

Degrees Conferred. In the period from 1932 to 1937 the annual number of graduate degrees conferred has increased from 952 to 1,248. What might be called standard degrees are distributed as follows:

632	Masters of Arts
135	Masters of Science
95	Doctors of Philosophy

The rise in the number of master's degrees in arts and sciences appears to have been fairly regular except for slight fluctuations since 1922, when 343 masters of arts degrees and 25 masters of science degrees were conferred. The development of professional or qualified degrees within the past 5 years is worth noting, however. In 1932 56 degrees of this type were conferred. In 1934 124 were conferred, and in 1937 the number mounted to 376. Apparently the programs represented by these degrees are responses to a demand for advanced training in certain professional lines, or for more specialized training than represented by the older types of degrees. It appears that degrees of this kind, representing largely advanced work in education, law, medicine, and theology, more than account for the increase in the total number of degrees conferred during the past 5 years. It is possible also that this trend may

indicate increasing demands in the requirements for academic degrees.

The doctorates in philosophy rose from 35 conferred in 1922 to 95 in 1937. There were also in this year 29 doctorates conferred in canon law, jurisprudence, and theology.

Fields of Graduate Study. Graduate instruction and training was offered by our Catholic institutions in 79 subjects. This does not necessarily mean that the institutions would in all cases be prepared to offer complete programs for degrees in these special fields, at least within the minimum residence requirements. However, it does mean that in all these fields our graduate schools are offering courses for a minor or supporting program within the minimum residence period. In by far the greater number of the fields it would appear that major programs not only can be offered, but are actually being given. For example, the degree of master of arts during the period 1935-37 was conferred in 36 major fields, the degree of master of science in 22. The degree of doctor of philosophy was conferred in 21.

In the 1931-33 period the degree of master of arts was offered in 33 fields, the master of science in 22, and the doctor of philosophy in 24.

It is quite probable that there is a certain overlapping of fields; for example, some institutions confer degrees in modern languages, others in romance languages, and still others in particular modern languages such as French, German, Italian, or Spanish. In the same way, the expression classical languages is used by some institutions, others list the particular language such as Latin or Greek. Again degrees have been conferred in political philosophy, in political science, and in politics. These distinctions are probably due to a large extent at least to differences in terminology. If this could be made uniform, or at least harmonized, it would certainly permit more accurate statements concerning the number of subjects or fields in which degrees were conferred. At any rate it is not felt that

there is grave danger of our institutions spreading their forces over too extensive a territory, in spite of the rather startlingly large number of fields shown in the tabulation.

In the period 1931-33 the largest numbers of degrees were conferred in the fields of education, History, English, Latin, and philosophy. The number of degrees conferred was as follows: in 1932-33, education, 125; English, 127; History, 145; Latin, 55; philosophy, 86. In the present study the same fields maintain their popularity. For 1936-37 the figures are: Education, 273 including 131 masters of education; English, 109; History, 109; Latin, 38 including 10 in classical languages and 5 in classics; philosophy, 85 including 39 licentiates in philosophy. For the degree of master of science: biology, 27; chemistry, 40. For the degree of doctor of philosophy: education, 18; English, 10; History, 9; chemistry, 16.

Faculty. One of the most gratifying bits of evidence of a keener realization by institutions of the requirements of graduate training, is the increase in instructional personnel. In 1932 there were 629 instructors in graduate schools, 119 full-time and 503 part-time. In 1937 there were 907 officers of instruction. Of these 762 were devoting full-time to instruction and direction of research, 198 to graduate students exclusively and 564 partly to graduate students and partly to undergraduates. There were, moreover, 145 faculty members devoting part-time to graduate training and part time to activities outside the institution.

It has been felt that in past studies there may have been a certain ambiguity in the classification of instructors under the categories of full-time and part-time. The Committee attempted to remove some of this by distributing the total number of instructors into three classes (cf. Table XI): Full-time instructors devoting their entire time to the training of graduate students exclusively; full-time instructors dividing their time between graduate and undergraduate students; and instructors devoting part-time to graduate teaching and part-time to activities outside the

institution. The only category which seems to have been overlooked would be made up of those who devote part-time to graduate instruction and part-time to *administrative work within* the institution. It is possible that this oversight may explain at least partly the lack of perfect correlation in the table. It is felt, however, that the figures are substantially accurate, and the important thing, as well as the most encouraging to observe, is the increase in those devoting full-time to instructional work.

The change from the situation in which 629 instructors, 119 full-time, were responsible for the training of 4,491 students, as it existed in 1922, to one in which 907 instructors, 762 full-time, handle 5,313 students, indicates an increasingly exacting attitude towards graduate instruction. It gives more than a hint, incidentally, of the expense involved in developing and maintaining graduate work on an acceptably high academic level. Probably the best quantitative criterion of the adequacy of instruction in graduate schools is that indicated by the proportion of instructors to graduate students, since this increases the probability of a greater measure of individual attention by the instructor. From this point of view we are surely entitled to feel that really noteworthy progress has been made by our institutions during the period considered.

Organization. In the period 1931-33 there were 33 Catholic institutions, including 5 seminaries, listed in the report. In 1933-35 this number had dropped to 27. The present report covers 26 schools of which 4 are seminaries, one discontinued graduate instruction in the year 1935-36, and one announces its intention to discontinue graduate work. Fourteen of the institutions listed in the 1933 report do not appear in the present study. There are, however, 7 schools appearing for the first time among our institutions listed as offering graduate instruction. Of these one is a seminary, and two inaugurated work on the graduate level in 1937.

From an examination of the statistics concerning these

26 institutions, it would appear that 9 are offering graduate instruction to 88.4 per cent of the total enrollment in all graduate schools in 1937. These same institutions conferred 82.5 per cent of all the master of arts degrees conferred in the period 1935-37; 86.4 per cent of all the master of science degrees, and 89.6 per cent of the doctor of philosophy degrees. Seventy-nine and seven-tenths per cent of all the faculty members engaged in graduate instruction and training were attached to these institutions. In other words, almost 90 per cent of the student registration, faculty, and degrees conferred are concentrated in about one-third of the institutions studied.

In 1937 the master of arts degree was conferred by 20 institutions, a decrease of 6 from 1933. The degrees of master of science and doctor of philosophy were conferred by the same number of institutions as at the earlier date; that is, 18 and 9 respectively.

In the present study your Committee made an effort to secure data bearing on the internal organization of graduate schools. Because of individual variations, information of this kind is not the easiest thing in the world to summarize, nor to present in tabular form. However, certain tables are presented for what they are worth as a part of this report, in the hope that they may at least serve as a beginning for more detailed study in the future.

Academic Control. Institutions were requested to state whether the academic control of the graduate school was in the hands of a special dean, a graduate board or council, or some other agency. The obvious purpose of this was to determine in general the degree of academic autonomy. Fourteen institutions report that the control is entrusted to a dean and a graduate board or committee; 5 to a graduate board—the dean was not mentioned; 1 to the dean alone; and 1 to a dean and regent; 5 did not answer.

The majority of institutions have organized graduate work by departments rather than by fields crossing over departmental lines. Three schools, of which 2 are semi-

naries, are organized by fields; the remainder use the departmental system. Of this latter group, 15 have departments responsible for the training of both undergraduate and graduate students, while 7 have graduate departments distinct from those handling the subject in undergraduate and professional schools.

As might be expected, there are various plans for guiding and coordinating and controlling the programs of students in the graduate school. In general it would appear that the guidance of an individual student is entrusted to an adviser or the head of the major department, who may himself be aided in his work by departmental regulations or conferences with other members of the faculty under whom the student may be working.

While the general objective of all graduate schools is the same, namely to prepare competent scholars, the means for attaining this objective offer, as has been said, a certain variety of choice. The ideal would seem to be a plan of guidance which will have the highest degree of flexibility consistent with reasonable control. In the last analysis the success or failure of graduate training depends on the ability and sense of academic responsibility of the ones who are primarily entrusted with this training; that is, the graduate faculty. If they have not a clear concept of the requirements of scholarship in their particular fields, the ability to give the training necessary to meet these requirements, and such a sense of responsibility as will guarantee their enforcement, external forms of organization are of little avail.

Financial Control. The financial organization of these schools indicates that 11 have no budget distinct from that of other units of the institution; 6 have separate budgets for administration, instruction, and research; 2 for research only; 1 for administration only. The rest did not answer.

Publication of Records and Degrees. In 1932 the Committee on Graduate Studies recommended that schools giving graduate work include in their catalogues an aca-

demic record of all instructors, and that in the commencement programs and catalogues the recipients of graduate degrees should be listed with titles of theses and dissertations, and majors and minors in graduate study, and their previous degrees with dates. Among the reasons for this recommendation as indicated by the Committee at that time, was the desire to make known to the general public and to the educational world what our Catholic institutions are really attempting. It was felt that publication of such records would provide a readily accessible source of information concerning the acceptability of an instructor as a director of graduate study. It would give evidence of the institution's sincerity in approaching the responsibility of graduate instruction and afford to the institution itself an opportunity for self-criticism. The publishing of details concerning graduate degrees, such as the list of the candidates' previous degrees with dates and the names of the conferring institutions; the majors and minors, if any, pursued for the particular degree sought; and a complete statement of the thesis title; would offer certain indications concerning the institution's admission policy for its graduate school, the general character of the studies required as a preparation for the thesis, and the special lines of interest of particular instructors in directing graduate study.

The report of 1933 indicates that at that time only 7 of the 32 institutions then studied followed more or less substantially the practices recommended.

The present situation is indicated in Tables XIb and XIII. Seventeen institutions now publish academic records of the faculty in their catalogue. It should be noted that in 3 cases, catalogues were not received, although it is probable, or at least possible, that such publication occurs. In 2 other cases graduate work either has or is being discontinued. In other words, only 4 of the institutions out of 26 failed to list records of this kind. Of these 4, 2 are seminaries, and 2

may be reasonably considered as not having their graduate work completely organized as yet.

Concerning the titles of theses and dissertations it may be said that 15 institutions publish all or most of the titles either in their catalogues or in their commencement programs, or in both. Seven institutions also follow the practice of publishing some details concerning the candidates, such as the major and minor fields. In other words, the recommendations made by the Committee in 1932 are being substantially fulfilled as far as faculty records are concerned, and a very considerable improvement is discernible in the matter of publishing titles of theses and dissertations.

Conclusions. From the foregoing it seems clear that in all the major institutions there continues to be serious and reasonably successful effort to improve the quality of graduate work. It is noted with particular satisfaction that there appears an increasing realization of certain fundamental ideals: such as a graduate faculty adequate in training and numbers for the work undertaken; an academic and administrative organization that will encourage the proper functioning of a scholarly faculty; provision of tools necessary for advanced work; namely, libraries, laboratories, and other research equipment in the various fields.

Recommendations. In conformity with previous recommendations, the Committee on Graduate Study suggests: (a) that this Committee continue its operations under the authorization of the College and University Department, or (a) that this Committee continue in charge of the work until a new Department on Graduate Schools is formally organized by appropriate action of the Executive Board of the General Association. (b) That academic records of all instructors giving graduate courses be included in the annual catalogues of institutions offering facilities for graduate study. (c) That the titles of theses and dissertations, previous degrees and the majors and minors of graduate students be included as part of the commencement program and catalogue reports for all recipients of graduate degrees.

(d) That at the annual convention the Committee on Graduate Studies be authorized to present a program for (1) a general informative meeting on policies and developments of graduate education open to anyone interested, and (2) a conference of deans or other executive officers in charge of graduate work. (e) That practical procedures be devised for financing the continuance of the work of this Committee. The Committee further recommends: (f) That the gathering of statistics concerning Catholic graduate schools, and the presentation of such surveys as the foregoing, should be made at 6-year intervals.

Respectfully submitted,

THURBER M. SMITH, S.J.,

Chairman.

STATISTICAL DATA ON GRADUATE INSTRUCTION IN CATHOLIC INSTITUTIONS 1935-36 and 1936-37

TABLES

I.	Number of Students in Graduate Schools.	
II.	Distribution of Students According to Major Fields.	
III.	Number of Degrees Conferred in Graduate Schools.	
IIIa.	Degrees other than Master of Arts, Master of Science, and Doctor of Philosophy Conferred.	
IV.	Subjects in which Degree of Master of Arts was Conferred.	
V.	Subjects in which Degree of Master of Science was Conferred.	
VI.	Subjects in which Degree of Doctor of Philosophy was Conferred.	
VII.	Publication of Degrees Conferred.	
VIII.	Departments in which Graduate Instruction is Offered.	
VIIIa.	Subjects in which Graduate Instruction was Actually Given in 1936-37.	
IX.	Requirements for the Master's Degree.	
X.	Requirements for the Ph.D.	
XI.	Graduate Faculty.	
XIa.	Manner of Selection of Graduate Faculty.	
XIb.	Publication of Academic Records of Faculty.	
XII.	Organization of Graduate School:	
	(1) Academic control.	
	(2) Student program control.	
	(3) Academic organization.	
	(4) Financial organization.	
	Number of institutions to which questionnaires were sent.....	137
	Number of answers received.....	108
	Number of questionnaires not answered.....	29
	Number of institutions giving graduate work in 1931-1933.....	30
	Number of institutions giving graduate work in 1935-1937.....	26

REPORT OF THE COMMITTEE ON GRADUATE STUDIES

TABLE I
NUMBER OF STUDENTS IN GRADUATE SCHOOL

	1935-36				1936-37			
	Full-time	Part-time	Total	Summer Session	Full-time	Part-time	Total	Summer Session
Boston College	35	273	308	169	32	275	307	183
Canisius College	2	0	25*	15	4	0	30*	21
Catholic University of America.....	540	508	1018*	878	523	483	1020*	1161
Creighton University	10	35	45	59	10	29	39	62
De Paul University.....	8	398	406	386	17	522	539	336
Fordham University	141	695	836	243	147	746	893	284
Georgetown University	7	4	11	0	13	8	21	0
Gonzaga University ¹ .....	..	..	..	..	..	..	..	..
John Carroll University.....	1	0	26*	11	1	0	22*	19
Loyola University, Chicago.....	107	505	612	349	118	425	543	418
Loyola University, New Orleans ²...	..	9	1*	20	..	6	0*	13
Marquette University .....	..	..	321	215	..	..	357	230
Mt. St. Mary's Seminary of the West	25	0	25	0	25	0	25	0
Niagara University	88	0	88	10	128	0	128	17
Providence College ³	3	0	3	0	1	0	1	0
St. Bonaventure College and Seminary	8	8	16	45	15	16	31	47
St. Francis Seminary, St. Francis,	..	..	..	..	..	..	..	..
Wis.	59	0	59	0	59	0	59	0
St. John's University, Brooklyn, N. Y.	0	65	65	12	12	118	130	20
St. Joseph's College, Philadelphia, Pa.	1	0	0*	0	0	0	1*	0
St. Louis University	476	311	787	348	495	293	788	340
St. Mary of the Lake Seminary.....	Registration figures not given							
St. Mary's University, Baltimore, Md.	88	0	88	0	93	0	93	0
St. Mary's University of San Antonio ⁴	0	0	0	0	0	0	0	35
St. Norbert College ⁵	4	1	4*	0	..	..	..	..
Seton Hall College, S. Orange, N. J. ⁶	0	0	0	0	6	23	33*	29
University of Detroit.....	13	142	165*	88	9	157	166	72
University of Notre Dame.....	73	6	79	312	80	7	87	347
Total.....	1689	2960	4988	3160	1788	3108	5313	3634

N. B.: Full-time graduate students are those having no other occupation than that of students, but including assistants and fellows devoting part-time to teaching in the major department.

Part-time graduate students are those not giving all their time to graduate study, i. e., public-school teachers, etc.

Data concerning summer sessions were not included in the 1932-33 report.

¹ Data arrived too late to be included in report.

² Graduate School discontinued; work offered only to those who need to finish.

³ No regular graduate work offered except to a few departmental assistants.

⁴ Students only in the Summer Session of 1937.

⁵ Graduate School discontinued end of 1935-36 term.

⁶ Graduate work begun February 1, 1937.

* Discrepancy in totals due to lack of data on distribution.

TABLE II—Distribution of Students According to Major Fields

	ANATOMY		ANTHROPOLOGY		ARCHITECTURE		BACTERIOLOGY		BIOCHEMISTRY		BIOLOGY		BOTANY		CANON LAW	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....											2	3				
Canisius College.....											37	34				
Catholic University of America.....			10	10												
Creighton University.....											6	15	5	1		
DePaul University.....											29	30				
Duquesne University.....											2	2				
Fordham University.....											3	2				
Georgetown University.....																
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....											1	2				
Loyola University, New Orleans.....												1	17	16		
Marquette University.....	1															
Mt. St. Mary's Seminary of the West.....											2	2				
Niagara University.....											1					
Providence College.....											3	4				
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....															9	9
St. John's University.....											4	7				
St. Joseph's College.....												1				
St. Louis University.....							5	2	6	6	9	9				
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....											6	8				
University of Notre Dame.....						1					3	4				
Villanova College.....																
TOTAL.....	1	0	10	10	1	0	5	2	6	6	108	124	22	17	9	9

a—1935-36
b—1936-37

TABLE II—Continued

	CELTIC		CHEM- ISTRY		CHURCH HISTORY		CLASSICAL LANGUAGES		CLASSICS		COMPARA- TIVE PHILOLOGY		DIETETICS		ECONOMICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36																
b—1936-37																
Boston College.....			8	9												
Canisius College.....			4	4												
Catholic University of America.....	3	3	29	23			39	53			6	2			24	40
Creighton University.....			6	5												
DePaul University.....			11	6												
Duquesne University.....			33	31					32	30						
Fordham University.....			2	5												3
Georgetown University.....																
Gonzaga University.....			2	1												
John Carroll University.....																
Loyola University, Chicago.....																
Loyola University, New Orleans.....			18	20												
Marquette University.....																
Mt. St. Mary's Seminary of the West.....			5	10												
Niagara University.....			2	1												1
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....					40	40										
St. John's University.....			2	6												
St. Joseph's College.....																
St. Louis University.....			17	18									9	11	13	17
St. Mary of the Lake Seminary.....																
St. Mary's University.....															6	10
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....			13	5											1	1
University of Notre Dame.....			19	29												1
Villanova College.....																
TOTAL.....	3	3	171	173	40	40	39	53	32	30	6	2	9	11	44	72

TABLE II—Continued

	EDUCATION		ELECTRICAL ENGINEERING		ENGLISH		ETHICS		FRENCH		GEOLOGY		GEO-PHYSICS		GERMAN	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....	67	82			89	80			19	20					a	b
Canisius College.....	103	88			76	94			3	6	4	9			14	13
Catholic University of America.....	11	10			18	13										
Creighton University.....	188	261			50	34										
DePaul University.....																
Duquesne University.....	147	140			130	128			55	52						
Fordham University.....					2											
Georgetown University.....					6	8									1	1
Gonzaga University.....	4	4														
John Carroll University.....																
Loyola University, Chicago.....	4	4			11	9										
Loyola University, New Orleans.....	112	132	3	2	31	37			4	2					15	7
Marquette University.....																
Mt. St. Mary's Seminary of the West.....	31	30			6	15										2
Niagara University.....																
Providence College.....	2	7			2	6										
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....	6	25			31	44			4	8						4
St. John's University.....	40	41			95	84			12	5	1	1	2	5	9	8
St. Joseph's College.....																
St. Louis University.....																
St. Mary of the Lake Seminary.....	4	5			3		2	1								
St. Mary's University.....																
St. Mary's University of San Antonio.....					3											
St. Norbert College.....	17				3											
Seton Hall College.....	57	43			23	21			2	1						1
University of Detroit.....	7	6			12	7										
University of Notre Dame.....																
Villanova College.....																
TOTAL.....	783	895	3	2	588	586	2	1	99	94	5	10	2	5	40	35

TABLE II—Continued

	GREEK		GYNECOLOGY AND OBSTETRICS		HISTORY		INTERNAL MEDICINE		ITALIAN		JOURNALISM		LATIN		LAW	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36																
b—1936-37																
Boston College.....					79	66							21	20		
Canisius College.....					18	20				1						
Catholic University of America.....					60	56									10	42
Creighton University.....					10	9										
DePaul University.....					50	46							9	9		
Duquesne University.....																
Fordham University.....					124	117										
Georgetown University.....					2	3										
Gonzaga University.....													2	2		
John Carroll University.....					6	6										
Loyola University, Chicago.....					5	3							1	1		
Loyola University, New Orleans.....					28	28					7	4	2	5		
Marquette University.....	1															
Mt. St. Mary's Seminary of the West.....																
Niagara University.....					8	14										
Providence College.....																
St. Bonaventure College and Seminary.....					4	7							2	3		
St. Francis Seminary.....																
St. John's University.....					18	32										
St. Joseph's College.....																
St. Louis University.....	12	10	7	6	46	55	6	7					44	55		
St. Mary of the Lake Seminary.....																
St. Mary's University.....					12	17										
St. Mary's University of San Antonio.....																
St. Norbert College.....															3	
Seton Hall College.....															7	1
University of Detroit.....					14	13										
University of Notre Dame.....					7											
Villanova College.....																
TOTAL.....	12	11	7	6	491	492	6	7	0	1	7	4	88	99	10	42

TABLE II—Continued

	MATHEMATICS		MECHANICAL ENGINEERING		MEDICINE		METALLURGY		MICRO-ANATOMY		MODERN LANGUAGES		MUSIC		NURSING	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....	5	10														
Canisius College.....																
Catholic University of America.....	27	34	2										9	9		9
Creighton University.....	2															
DePaul University.....																
Duquesne University.....																
Fordham University.....																
Georgetown University.....	2	3														
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....																
Loyola University, New Orleans.....																
Marquette University.....	12	11			1	1										
Mt. St. Mary's Seminary of the West.....																
Niagara University.....	1															
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....																
St. John's University.....																
St. Joseph's College.....																
St. Louis University.....	20	14							4	3					1	
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....	4															
Seton Hall College.....																
University of Detroit.....	3	3														
University of Notre Dame.....	1							3				1				
Villanova College.....																
TOTAL.....	74	78	2	0	1	1	0	3	4	3	1	0	9	9	1	9

TABLE II—Continued

	NURSING EDUCATION		OPHTHAL- MOLOGY		OTOLARYN- GOLOGY		PEDIATRICS		PHILOSOPHY		PHYSICS		POLITICAL PHILOSOPHY		POLITICAL SCIENCE	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....																
Canisius College.....									11		7	6				
Catholic University of America.....	126								75	65	28	20				
Creighton University.....																
DePaul University.....										2						
Duquesne University.....																
Fordham University.....									41	47	12	11	65	64		
Georgetown University.....											1	2				3
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....																
Loyola University, New Orleans.....																
Marquette University.....									8	7	4	4			2	3
Mt. St. Mary's Seminary of the West.....									25	25						
Niagara University.....									1	1						
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....																
St. John's University.....																
St. Joseph's College.....																
St. Louis University.....	1	1	1	2	2	1	1	1	29	26	12	15				
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....									1		3	1				
University of Notre Dame.....									6	4	8	7				
Villanova College.....																
TOTAL.....	127	1	1	2	2	1	1	1	197	177	75	66	65	64	2	6

TABLE II—Continued

	POLITICS		PSYCHOLOGY		RELIGION		ROMANCE LANGUAGES		SEISMOLOGY		SEMITIC LANGUAGES		SLAVIC		SOCIAL SCIENCE	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....																
Canisius College.....																
Catholic University of America.....	8	12	23	32												
Creighton University.....					19	22	48	39			4	7		6		
DePaul University.....																
Duquesne University.....															3	5
Fordham University.....			48	85												
Georgetown University.....																
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....																
Loyola University, New Orleans.....							3	3								
Marquette University.....				1	1											
Mt. St. Mary's Sem. of the West.....																
Niagara University.....																
Providence College.....																
St. Bonaventure College and Sem.....					1	1										
St. Francis Seminary.....																
St. John's University.....																4
St. Joseph's College.....																
St. Louis University.....			8	7					2	1						
St. Mary of the Lake Seminary.....																
St. Mary's University.....				1												
St. Mary's Univ. of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....																
University of Notre Dame.....		1				4										
Villanova College.....																
TOTAL.....	8	13	79	125	1	1	51	42	2	1	4	7	0	6	3	9

TABLE II—Continued

	SOCIAL STUDIES		SOCIAL WORK		SOCIOLOGY		SPANISH		SPEECH		SURGERY		THEOLOGY		ZOOLOGY		TOTAL	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36																		
b—1936-37																		
Boston College.....																	308	297
Canisius College.....																	25	30
Catholic University of America.....			69	106	145	118											998	948
Creighton University.....																	45	39
DePaul University.....															4	6	326	385
Duquesne University.....																		
Fordham University.....																	716	735
Georgetown University.....																	11	21
Gonzaga University.....					2												26	24
John Carroll University.....																		
Loyola University, Chicago.....																	25	22
Loyola University, New Orleans.....					8	8			4	5					3	2	281	297
Marquette University.....																	25	25
Mt. St. Mary's Sem. of the West.....					2	5							32	49			88	128
Niagara University.....																	3	1
Providence College.....					1	3											15	31
St. Bonaventure College and Sem.....													10	10			59	59
St. Francis Seminary.....																	65	130
St. John's University.....																	0	1
St. Joseph's College.....																	677	694
St. Louis University.....			35	43	38	43	4				6	7	180	190			88	93
St. Mary of the Lake Seminary.....																		
St. Mary's University.....													61	59			7	0
St. Mary's Univ. of San Antonio.....																	0	29
St. Norbert College.....																	131	97
Seton Hall College.....		3															75	83
University of Detroit.....																		
University of Notre Dame.....					11	16												
Villanova College.....																		
TOTAL.....	0	3	104	149	207	193	4	0	4	5	6	7	283	308	7	8	3994	4167

TABLE III
NUMBER OF DEGREES CONFERRED IN GRADUATE SCHOOLS

	Master of Arts			Master of Science			Doctor of Philosophy		
	1935-36	1936-37	Total	1935-36	1936-37	Total	1935-36	1936-37	Total
Boston College	37	45	82	8	5	13	8	7	15
Canisius College	3	4	7	2	4	6	..	..	..
Catholic University of America.....	165	163	328	36	30	66	45	42	87
Creighton University	14	7	21	4	2	6	..	..	..
De Paul University.....	73	63	136	4	7	11	..	..	..
Fordham University	69	71	140	5	17	22	17	17	34
Georgetown University	1	0	1	1	3	4	6	1	7
Gonzaga University ¹ .....	..	..	..	..	..	..	..	..	..
John Carroll University.....	4	3	7	0	2	2	..	..	..
Loyola University, Chicago.....	42	39	81	7	10	17	1	1	2
Loyola University, New Orleans.....	0	0	0	1	1	2	..	..	..
Marquette University	19	15	34	12	14	26	2	1	3
Mt. St. Mary's Seminary of the West..	3	1	4	..	..	..	..	..	..
Niagara University	30	17	47	3	0	3	5	8	13
Providence College	0	0	0	2	1	3	..	..	..
St. Bonaventure College and Seminary	10	20	30	2	6	8	..	..	..
St. Francis Seminary, St. Francis, Wis.	14	12	26	..	..	..	..	..	..
St. John's University, Brooklyn, N. Y.	4	4	8	1	0	1	0	0	0
St. Joseph's College, Philadelphia, Pa..	0	0	0	0	0	0	..	..	..
St. Louis University	76	66	142	14	7	21	8	14	22
St. Mary of the Lake Seminary.....	26	26	52	..	..	..	..	..	..
St. Mary's University, Baltimore, Md..	12	11	23	..	..	..	0	0	0
St. Mary's University of San Antonio..	..	..	..	..	..	..	..	..	..
St. Norbert College ²	1	..	1	..	..	..	..	..	..
Seton Hall College, South Orange, N. J.	..	0	0	..	0	0	..	..	..
University of Detroit.....	31	31	62	11	5	16	..	..	..
University of Notre Dame.....	33	34	67	10	21	31	6	4	10
Total.....	667	632	1299	123	135	258	98	95	193

¹ Data arrived too late to be included in report.

² Graduate School discontinued end of 1935-1936 term.

TABLE III-A

DEGREES OTHER THAN MASTER OF ARTS, MASTER OF SCIENCE AND
DOCTOR OF PHILOSOPHY CONFERRED

	1935-36	1936-37
<i>Doctor in Canon Law</i>		
Catholic University of America.....	..	10
<i>Doctor of Jurisprudence</i>		
Catholic University of America.....	..	1
St. John's University, Brooklyn, N. Y.....	14	14
<i>Doctor of Sacred Theology</i>		
Catholic University of America.....	..	1
St. Mary of the Lake Seminary.....	4	2
St. Mary's University, Baltimore, Md.....	..	1
<i>Licentiate in Canon Law</i>		
Catholic University of America.....	..	7
<i>Licentiate in Philosophy</i>		
St. Louis University.....	24	39
<i>Licentiate in Sacred Theology</i>		
Catholic University of America.....	..	3
St. Louis University.....	28	25
St. Mary of the Lake Seminary.....	11	9
St. Mary's University, Baltimore, Md.....	4	4
<i>Master of Arts in Apologetics</i>		
St. Louis University.....	..	2
<i>Master of Science in Commerce</i>		
St. Louis University.....	..	1
<i>Master of Science in Medical Social Work</i>		
St. Louis University.....	2	5
<i>Master of Science in Nursing</i>		
St. Louis University.....	1	..
<i>Master of Science in Nursing Education</i>		
St. Louis University.....	..	1
<i>Master of Science in Social Work</i>		
St. Louis University.....	3	1
<i>Master in Gynecology and Obstetrics</i>		
St. Louis University.....	2	2
<i>Master in Internal Medicine</i>		
St. Louis University.....	1	2
<i>Master in Surgery</i>		
St. Louis University.....	..	1
<i>Master of Architecture</i>		
Catholic University of America.....	..	4
<i>Master of Education</i>		
Boston College.....	10	19
De Paul University.....	19	17
Loyola University, Chicago.....	71	87
Marquette University.....	5	8
<i>Master of Laws</i>		
Catholic University of America.....	..	3
St. John's University, Brooklyn, N. Y.....	109	100

Master of Music

Catholic University of America.....	2	1
De Paul University	6	4
University of Notre Dame	2	..

Master of Music Education

De Paul University	3	2
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Honorary Degrees

Boston College	2	4
Creighton University	1	1
De Paul University	3	1
Fordham University	6	4
Georgetown University	2	3
John Carroll University	2	..
Loyola University, Chicago.....	1	1
Loyola University, New Orleans.....	1	1
Marquette University	1	5
Niagara University	3	3
Providence College	2	2
St. Bonaventure College and Seminary.....	..	4
St. John's University, Brooklyn, N. Y.....	3	2
St. Joseph's College, Philadelphia, Pa.....	3	2
University of Detroit.....	3	3
University of Notre Dame.....	4	3

Total.....	358	415
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TABLE IV—Subjects in Which Degree of Master of Arts Was Conferred

	ANTHRO- POLOGY		BIOLOGY		CELTIC		CHURCH HISTORY		CLASSICAL LANGUAGES		CLASSICS		COMPARA- TIVE LITERATURE		ECONOMICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....																
Canisius College.....																
Catholic University of America.....	3	1	1	2		1			16	10					2	
Creighton University.....																
DePaul University.....																
Duquesne University.....																
Fordham University.....											3				1	3
Georgetown University.....																
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....																
Loyola University, New Orleans.....													1		1	
Marquette University.....																
Mt. St. Mary's Seminary of the West.....																
Niagara University.....																
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....							14	12								
St. John's University.....																
St. Joseph's College.....																
St. Louis University.....															1	1
St. Mary of the Lake Seminary.....																
St. Mary's University.....																2
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....																
University of Notre Dame.....											4	2			1	1
Villanova College.....																
TOTAL.....	3	1	1	2	0	1	14	12	16	10	4	5	0	1	6	7

TABLE IV—Continued

	EDUCATION		ENGLISH		ETHICS		FRENCH		GERMAN		GREEK		HISTORY		ITALIAN	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....			15	18			3	2					18	17		1
Canisius College.....	16	31	18	18					3	3			3	4		
Catholic University of America.....	7	2	4	3							1		17	11		
Crighton University.....	45	46	12	9									2	2		
DePaul University.....													13	4		
Duquesne University.....	9	10	13	11			7	6					9	12		
Fordham University.....							1									
Georgetown University.....																
Gonzaga University.....	1		1						1				2	2		
John Carroll University.....	6	2	5	10			5			1			9	7		
Loyola University, Chicago.....																
Loyola University, New Orleans.....																
Marquette University.....	2	2	4	3				1	1				3	1		
Mt. St. Mary's Seminary of the West.....																
Niagara University.....	22	10		1					2				5	3		
Providence College.....																
St. Bonaventure College and Seminary.....	2	5		5									4	6		
St. Francis Seminary.....																
St. John's University.....		1	1										3	3		
St. Joseph's College.....																
St. Louis University.....	6	6	23	18			3	1	2		6	4	9	14		
St. Mary of the Lake Seminary.....																
St. Mary's University.....	2	1	2		1								7	8		
St. Mary's University of San Antonio.....																
St. Norbert College.....			1													
Seton Hall College.....																
University of Detroit.....	18	18	6	4			2	1					2	8		
University of Notre Dame.....	9	8	6	9			1		1				4	7		
Villanova College.....																
TOTAL.....	145	142	111	109	1	0	22	11	5	8	8	4	110	109	0	1

TABLE IV—Continued

	JOURNAL-ISM		LATIN		MATHE-MATICS		NURSING-EDUCA-TION		PHILO-SOPHY		PHYSICS		POLITICAL-PHILOS-OPHY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....			1	5		1							a	b
Canisius College.....														
Catholic University of America.....					6	4	5	5	27	26	2	1		
Creighton University.....														
DePaul University.....			2	4										
Duquesne University.....														
Fordham University.....			4						4	3			1	5
Georgetown University.....														
Gonzaga University.....														
John Carroll University.....														
Loyola University, Chicago.....			2	2	3	4			4	5				
Loyola University, New Orleans.....														
Marquette University.....	1	1	2		1				3	1				
Mt. St. Mary's Seminary of the West.....														
Niagara University.....														
Providence College.....														
St. Bonaventure College and Seminary.....			2	2										
St. Francis Seminary.....														
St. John's University.....														
St. Joseph's College.....														
St. Louis University.....			9	10	1				7	6				
St. Mary of the Lake Seminary.....														
St. Mary's University.....														
St. Mary's University of San Antonio.....														
St. Norbert College.....														
Seton Hall College.....														
University of Detroit.....			1						1					
University of Notre Dame.....									5	4				
Villanova College.....														
TOTAL.....	1	1	23	23	11	9	5	5	51	46	2	1	1	5

TABLE IV—Continued

	POLITICAL SCIENCE		POLITICS		PSYCHOLOGY		RELIGION		ROMANCE LANGUAGES		SOCIAL SCIENCES		SOCIAL SERVICE	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....														
Canisius College.....														
Catholic University of America.....			1	1	5	3	7	8	11	12				
Creighton University.....														
DePaul University.....											1			
Duquesne University.....														
Fordham University.....					3	8							18	10
Georgetown University.....														
Gonzaga University.....														
John Carroll University.....														
Loyola University, Chicago.....						1								
Loyola University, New Orleans.....														
Marquette University.....		1												
Mt. St. Mary's Seminary of the West.....														
Niagara University.....														
Providence College.....							1	1						
St. Bonaventure College and Seminary.....														
St. Francis Seminary.....														
St. John's University.....														
St. Joseph's College.....														
St. Louis University.....					4									
St. Mary of the Lake Seminary.....														
St. Mary's University.....														
St. Mary's University of San Antonio.....														
St. Norbert College.....														
Seton Hall College.....														
University of Detroit.....														
University of Notre Dame.....														
Villanova College.....														
TOTAL.....	0	1	1	1	12	12	8	9	11	12	1	0	18	10

a—1935-36
b—1936-37

TABLE IV—Continued

	SOCIAL WORK		SOCIOLOGY		SPANISH		SPEECH		THEOLOGY		FIELDS NOT INDICATED		TOTAL	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....													37	45
Canisius College.....						1							3	4
Catholic University of America.....			25	26									165	163
Creighton University.....													14	7
DePaul University.....													73	63
Duquesne University.....													69	71
Fordham University.....													1	0
Georgetown University.....														
Gonzaga University.....													4	3
John Carroll University.....													42	39
Loyola University, Chicago.....	6	8	1											
Loyola University, New Orleans.....			3				2	3						
Marquette University.....													19	15
Mt. St. Mary's Seminary of the West.....									3	1			3	1
Niagara University.....													30	17
Providence College.....													0	0
St. Bonaventure College and Seminary.....			1	1									10	20
St. Francis Seminary.....													14	12
St. John's University.....													4	4
St. Joseph's College.....													0	0
St. Louis University.....			4	6	1								76	66
St. Mary of the Lake Seminary.....											26	26	26	26
St. Mary's University.....													12	11
St. Mary's University of San Antonio.....														
St. Norbert College.....													1	
Seton Hall College.....														
University of Detroit.....													31	31
University of Notre Dame.....			2	2	2								33	34
Villanova College.....														
TOTAL.....	6	8	36	35	3	1	2	3	3	1	26	26	667	632

a—1935-36

b—1936-37

TABLE V—Subjects in Which Degree of Master of Science Was Conferred

	ANATOMY		ARCHITECTURE		BACTERIOLOGY		BIOCHEMISTRY		BIOLOGY		BOTANY		CHEMISTRY		EDUCATION	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36																
b—1936-37																
Boston College.....									1					5		
Canisius College.....													2	4		
Catholic University of America.....									9	7			5	1		
Creighton University.....							1						2	1		
DePaul University.....									3	1	1		3	1		
Duquesne University.....																
Fordham University.....									2	5			3	6		
Georgetown University.....									1							
Gonzaga University.....										2						
John Carroll University.....								2								
Loyola University, Chicago.....	2	3					2	2								
Loyola University, New Orleans.....									1	1						
Marquette University.....	1										5	5	3	1		
Mt. St. Mary's Seminary of the West.....																
Niagara University.....									1				2			
Providence College.....									1				1	1		
St. Bonaventure College and Seminary.....									1	4					1	2
St. Francis Seminary.....																
St. John's University.....									1							
St. Joseph's College.....																
St. Louis University.....					2		1			1			1	3		
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....									4	2			6	3		
University of Notre Dame.....			1						1	2			5	14		
Villanova College.....																
TOTAL.....	3	3	1	0	2	0	4	2	23	27	6	6	33	40	1	2

TABLE V—Continued

	GEOLOGY		MATHEMATICS		MECHANICAL ENGINEERING		MEDICINE		METALLURGY		MICRO-ANATOMY		NURSING EDUCATION		PATHOLOGY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....																
Canisius College.....																
Catholic University of America.....	1		1	2	2									3		
Creighton University.....							1	1								
DePaul University.....																
Duquesne University.....																
Fordham University.....																
Georgetown University.....					2											
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....					1										1	2
Loyola University, New Orleans.....					6											
Marquette University.....																
Mt. St. Mary's Seminary of the West.....																
Niagara University.....																
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....																
St. John's University.....																
St. Joseph's College.....																
St. Louis University.....			3								2	2				
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....																
University of Notre Dame.....									1	2						
Villanova College.....																
TOTAL.....	1	0	4	2	2	0	1	1	1	2	2	2	0	3	1	2

TABLE V—Continued

	PHARMACOLOGY		PHYSICS		PHYSIOLOGY		SEISMOLOGY		SOCIAL WORK		ZOOLOGY		FIELDS NOT INDICATED		TOTAL	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....			7												8	5
Canisius College.....															2	4
Catholic University of America.....			3	1					15	16					36	30
Creighton University.....															4	2
DePaul University.....												2			4	7
Duquesne University.....																
Fordham University.....															5	17
Georgetown University.....															1	3
Gonzaga University.....																
John Carroll University.....																
Loyola University, Chicago.....		1			1	1									0	2
Loyola University, New Orleans.....															6	10
Marquette University.....			1	2	1						1				1	1
Mt. St. Mary's Seminary of the West.....															12	14
Niagara University.....																
Providence College.....															3	0
St. Bonaventure College and Seminary.....															2	1
St. Francis Seminary.....															2	6
St. John's University.....																
St. Joseph's College.....															1	0
St. Louis University.....			4	1			1								14	7
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....			1												11	5
University of Notre Dame.....			2	2											10	21
Villanova College.....																
TOTAL.....	1	18	13	2	1	1	0	15	16	1	2				122	135

TABLE VI—Subjects in Which Degree of Doctor of Philosophy Was Conferred

	BIOLOGY		BIOCHEMISTRY		CHEMISTRY		CLASSICAL LANGUAGES		ECONOMICS		EDUCATION		ENGLISH		ETHICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....																
Canisius College.....																
Catholic University of America.....	2	2			1	5	2	8			10	7	3	2		
Creighton University.....																
DePaul University.....																
Duquesne University.....																
Fordham University.....	3				1	2										
Georgetown University.....	4				1	1			1		5	5	3	2		
Gonzaga University.....																
John Carroll University.....											1	1				
Loyola University, Chicago.....																
Loyola University, New Orleans.....																
Marquette University.....													1			
Mt. St. Mary's Seminary of the West.....																
Niagara University.....		1				1					3	3		2		
Providence College.....																
St. Bonaventure College and Seminary.....																
St. Francis Seminary.....																
St. John's University.....																
St. Joseph's College.....																
St. Louis University.....			1	1	3				2	2	1				2	
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....																
University of Notre Dame.....																
Villanova College.....																
TOTAL.....	9	3	1	10	16		2	8	1	2	21	18	10	10		2

★ No doctorate offered.

TABLE VI—Continued

	FRENCH		HISTORY		GERMAN		GREEK		LATIN		MATHEMATICS		PHILOSOPHY		PHYSICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1935-36 b—1936-37																
Boston College.....			5						1				1			
Canisius College.....	★															
Catholic University of America.....			7	4	2	1					2		4	5		
Creighton University.....	★															
DePaul University.....	★															
Duquesne University.....																
Fordham University.....	2		1	2					1							
Georgetown University.....			1													
Gonzaga University.....																
John Carroll University.....	★															
Loyola University, Chicago.....																
Loyola University, New Orleans.....	★															
Marquette University.....			1													
Mt. St. Mary's Seminary of the West.....																
Niagara University.....			1	1								1				
Providence College.....																
St. Bonaventure College and Seminary.....	★															
St. Francis Seminary.....																
St. John's University.....	★															
St. Joseph's College.....																
St. Louis University.....				2			1		2	2			1		1	
St. Mary of the Lake Seminary.....																
St. Mary's University.....																
St. Mary's University of San Antonio.....																
St. Norbert College.....																
Seton Hall College.....																
University of Detroit.....	★															
University of Notre Dame.....	★															
Villanova College.....																
TOTAL.....	2		16	9	2	1	1	1	2	4	2		5	7		1

★ No doctorate offered.

TABLE VI—Continued

	POLITICAL PHILOSOPHY		PSYCHOLOGY		ROMANCE LANGUAGES		SOCIAL WORK		SOCIOLOGY		TOTAL
	a	b	a	b	a	b	a	b	a	b	
Boston College.....											
Canisius College.....	★										8 7
Catholic University of America.....											
Creighton University.....	★		3		5	1	6	4	1		45 42
DePaul University.....	★										
Duquesne University.....											
Fordham University.....											
Georgetown University.....	1	3		2							17 17
Gonzaga University.....											6 1
John Carroll University.....	★										
Loyola University, Chicago.....											1 1
Loyola University, New Orleans.....	★								1	2	1
Marquette University.....											
Mt. St. Mary's Seminary of the West.....											
Niagara University.....											5 8
Providence College.....											
St. Bonaventure College and Seminary.....	★										
St. Francis Seminary.....											
St. John's University.....	★										
St. Joseph's College.....											
St. Louis University.....											
St. Mary of the Lake Seminary.....									1	8	14
St. Mary's University.....											
St. Mary's University of San Antonio.....											
St. Norbert College.....											
Seton Hall College.....	★										
University of Detroit.....	★										
University of Notre Dame.....											6 4
Villanova College.....											
TOTAL.....	1	3	3	2	5	1		6	4	3	98 95

★ No doctorate offered.

TABLE VII—Publication of Degrees Conferred

	TITLE OF DISSERTATION	MAJOR SUBJECT	MINOR SUBJECTS	PUBLISHED IN COMMENCEMENT PROGRAM	PUBLISHED IN CATALOGUE
Boston College.....	x	....	....	x	....
Canisius College.....	x	....	....	x	....
Catholic University of America.....	x ¹	....	....	x	x
Creighton University.....	x	x	x	....	....
DePaul University.....	x ²	....	....	x	....
Fordham University.....	x ³	x	....	....	....
Georgetown University ⁴.....	....	....	....	....	....
Gonzaga University,**.....	....	....	....	....	....
John Carroll University.....	x	x	x	x	....
Loyola University, Chicago.....	x ⁵	x	x	x	....
Loyola University, New Orleans.....	Graduate work being discontinued.				
Marquette University.....	x	x	x	x	x
Mt. St. Mary's Seminary of the West.....	....	....	....	....	....
Niagara University*.....	....	....	....	....	....
Providence College*.....	....	....	....	....	....
St. Bonaventure College and Seminary ⁶.....	....	....	....	....	....
St. Francis Seminary*.....	....	....	....	....	....
St. John's University.....	....	....	....	....	....
St. Joseph's College.....	....	....	....	....	....
St. Louis University.....	x	x	x	x	x
St. Mary of the Lake Seminary*.....	....	....	....	....	....
St. Mary's University.....	....	....	....	....	....
St. Mary's University of San Antonio*.....	....	....	....	....	....
St. Norbert College.....	Discontinued graduate work end of 1935-1936 term. Graduate work begun February, 1937.				
Seton Hall College.....	x	....	....	x	....
University of Detroit.....	x	x	x	x	x
University of Notre Dame.....					

(1) For Ph.D.'s only.

(2) Not for Master of Education, Master of Music Education and Master of Music.

(3) Published in separate bulletin.

(4) Commencement program not received; not listed in bulletin.

(5) Not for Master of Education.

(6) Catalogue lists only names; commencement program not received.

* Commencement program and catalogue not received.

** Data received too late to be included.

TABLE VIIIa—Subjects in Which Graduate Instruction Was Given in 1936-37

	Accounting	Anatomy	Anthropology	Bacteriology	Biochemistry	Biology	Botany	Business Org. and Management	Canon Law	Celtic	Chemistry	Church History	Commerce	Comparative Philology	Dietetics	Drama	Economics	Education	Egyptian	Electrical Engineering	English	Ethics	Finance	French	Geology	Geophysics	German	Greek	Gynecology and Obstetrics	History	Internal Medicine	Italian	Journalism	Laboratory Technology	
Boston College.....						x					x							x			x														
Canisius College.....											x	x							x																
Catholic University of America.....						x			x	x	x	x		x																					
Craigton University.....											x	x																							
DePaul University.....							x				x	x																							
Duquesne University.....																																			
Fordham University.....											x	x																							
Georgetown University.....						x					x	x																							
Gonzaga University.....																																			
John Carroll University.....											x	x																							
Loyola University, Chicago.....											x	x																							
Loyola University, New Orleans.....						x					x	x																							
Marquette University.....							x				x	x																							
Mt. St. Mary's Seminary of the West.....		x																																	
Niagara University.....						x					x	x																							
Providence College.....																																			
St. Bonaventure College and Seminary.....						x																													
St. Francis Seminary.....																																			
St. John's University.....						x					x	x																							
St. Joseph's College.....						x																													
St. Louis University.....						x					x	x																							
St. Mary of the Lake Seminary.....		x	x																																
St. Mary's University.....																																			
St. Mary's University of San Antonio.....																																			
St. Norbert College.....																																			
Seton Hall College.....																																			
University of Detroit.....						x																													
University of Notre Dame.....						x																													
Villanova College.....																																			
TOTAL.....	1	2	1	1	2	2	1	3	1	15	1	1	1	1	1	1	6	17	1	1	16	1	1	7	2	1	5	3	1	15	1	1	1	1	

TABLE VIIIa—Continued

	Latin	Law	Library Science	Marketing and Merchandising	Mathematics	Metalurgy	Microanatomy	Modern Languages	Music	Nursing Education	Ophthalmology	Otolaryngology	Pathology	Pediatrics	Philosophy	Physics	Physiology	Political Philosophy	Political Science	Politics	Psychology	Public Health Nursing	Religion	Romance Languages	Seismology	Semitic Languages	Slavic	Social Studies	Social Work	Sociology	Speech	Surgery	Theology	Zoology	TOTAL
Boston College.....	x				x			x							x	x																			11
Canisius College.....															x																				3
Catholic University of America.....	x	x			x				x						x						x												x		33
Creighton University.....																																			4
DePaul University.....	x								x						x																			x	12
Duquesne University.....																																			
Fordham University.....																																			
Georgetown University.....																																			
Gonzaga University.....																																			
John Carroll University.....	x																																		
Loyola University, Chicago.....	x				x																														
Loyola University, New Orleans.....																																			
Marquette University.....	x																																		
Mt. St. Mary's Seminary of the West.....																																			
Niagara University.....																																			
Providence College.....																																			
St. Bonaventure College and Seminary.....	x																																		
St. Francis Seminary.....																																			
St. John's University.....																																			
St. Joseph's College.....																																			
St. Louis University.....	x				x																														
St. Mary of the Lake Seminary.....																																			
St. Mary's University.....																																			
St. Mary's University of San Antonio.....																																			
St. Norbert College.....																																			
Seton Hall College.....																																			
University of Detroit.....						x																													
University of Notre Dame.....						x																													
Villanova College.....						x																													
TOTAL.....	8	1	1	1	8	1	1	1	2	2	1	1	1	1	10	8	2	1	5	2	5	1	3	1	1	1	1	1	3	7	2	1	5	1	

TABLE IX—Requirements for the Master's Degree

THESES REQUIRED	MUST IT BE RESEARCH THESIS?	ARE THERE REQUIREMENTS AS TO:		MINIMUM LENGTH OF RESIDENCE	MINIMUM NUMBER OF CREDIT HOURS	CORRE- SPONDENCE WORK ACCEPTED	EXTENSION WORK ACCEPTED	THESIS INCLUDED IN MINIMUM CREDIT RE- QUIREMENTS
		LENGTH	FORM					
Boston College.....	Yes	6,000 w.	Yes	1 year	30	None	None	No
Canisius College.....	Yes	Yes	Yes	2 years	30	None	None	No
Catholic Univ. of America.....	Yes	No	Yes	2 sems. or 5 summers	24	None	None	No
Creighton University.....	Yes	Yes	Yes	1 year	24	None	None	No
DePaul University.....	Yes ⁴	Yes	Yes	3 quar. or 5 summers	8 or 9 majors	None	None	No ⁹
Duquesne University.....	Yes	Yes	Yes	1 year	24	None	None	No
Fordham University.....	Yes	5000 w.	Yes	1 year	24	None	None	No
Georgetown University.....	Yes							
Gonzaga University.....	Yes	No	No	1 year	24	None	None	No
John Carroll University.....	Yes	No	No	1 year	27	None	None	No
Loyola University, Chicago.....	Yes ¹	No	No	1 year	24	None	None	No
Loyola Univ., New Orleans.....	Yes	5000 w.	No	1 year	24	None	None	No
Marquette University.....	Yes	No	No	1 year	32	None	None	No
Mt. St. Mary's Sem. of the West	Yes	5000 w.		4 years		Not ans'w'd		
Niagara University.....	Yes	6000 w.	Yes	1 year	24	None	6 hours	No
Providence College.....	Yes ²	Yes	Yes	1 year	30	None	Not ans'w'd	No
St. Bonaventure Col. and Sem.	Yes	Yes	Yes	4 semesters	58	None	None	No
St. Francis Seminary.....	Yes	Yes	Yes	2 years	30	1 year	2 years	Yes
St. John's University.....	Yes	No	Yes	2 years	24	None	None	No
St. Joseph's College.....	Yes	6000 w.	Yes	1 year	24	None	None	No
St. Louis University.....	Yes	No	Yes	1 year	24	None	None	No
St. Mary of the Lake Seminary	Yes	5000 w.	Yes	2 years	Not ans'w'd	Not ans'w'd	Not ans'w'd	No
St. Mary's University.....	Yes	Yes	Yes	1 year	34	None	None	No
St. Mary's Un. of San Antonio	Yes	Yes	Yes	24 sem. hrs.	30	None	None	Yes
St. Norbert College.....	No	Yes	Yes	20 sem. hrs.	30	None	None	No
Ston Hall College.....	Yes	Yes	Yes	1 yr.—18 hrs.	30	None	10 hours	6 hours
University of Detroit.....	Yes ³	Yes	Yes	1 year ⁶	28, 1 year	None	None	No
University of Notre Dame.....	Yes	Yes ⁵	Yes	5 summers	40, 2 years	None	None	No
Villanova College.....								

(1) For A.M. in Math. and Master of Ed.; No.

(2) At times additional work allowed in place of thesis.

(3) In some fields compilation of previous studies is acceptable.

(4) Not for Master of Education.

(5) In sciences, yes; in Arts and Letters, preferred; but expository

(6) In sciences, yes; in Arts and Letters, preferred; but expository

thesis is acceptable and in special cases the creative.

(7) In some departments two years.

(8) In English and Music, creative work acceptable.

(9) Not vigorously determined.

(10) Masters of Music and Music Education: Yes.

TABLE X—Requirements for the Ph.D.

	PUBLICATION OF DISSERTATION REQUIRED	MINIMUM LENGTH OF RESIDENCE	MINIMUM NUMBER OF CREDIT HOURS	CORRESPONDENCE WORK ACCEPTED	EXTENSION WORK ACCEPTED
Boston College.....	Yes	1 year granted.	48	None	None
Canisius College.....	Doctorate not granted.				
Catholic University of America.....	Yes	3 years granted.		None	None
Creighton University.....	Doctorate not granted.				
DePaul University.....	Doctorate not granted.				
Duquesne University.....	No ¹	2 years	36	None	None
Fordham University.....	Yes	2 years	48	None	None
Georgetown University.....					
Gonzaga University.....	Doctorate not granted.				
John Carroll University.....	No	1 year granted.	91	None	None
Loyola University, Chicago.....	Doctorate not granted.				
Loyola University, New Orleans.....	Yes	1 year	72	None	None
Marquette University.....					
Mt. St. Mary's Seminary of the West.....	Yes	1 year	48	None	18 hours
Niagara University.....					
Providence College.....	Doctorate not granted.				
St. Bonaventure College and Seminary.....					
St. Francis Seminary.....	Yes	3 years	30 plus A.M.	None	None
St. John's University.....	Doctorate not granted.				
St. Joseph's College.....	Yes	3 years		None	None
St. Louis University.....					
St. Mary of the Lake Seminary.....	No	3 years	72	None	None
St. Mary's University.....	Doctorate not granted.				
St. Mary's University of San Antonio.....					
St. Norbert College.....	Doctorate not granted.				
Seton Hall College.....	Doctorate not granted.				
University of Detroit.....	Yes	3 years		None	None
University of Notre Dame.....					
Villanova College.....					

(1) Abstracts of dissertations published annually by University.

TABLE XI—Graduate Faculty

	1935-36				1936-37			
	FULL-TIME		PART-TIME	TOTAL	FULL-TIME		PART-TIME	TOTAL
	GRADUATE AND UNDER-GRADUATE	GRADUATES ONLY			GRADUATE AND UNDER-GRADUATE	GRADUATES ONLY		
Boston College.....	48	18	22	70*	49	19	30	79*
Canisius College.....	12	0	2	13*	14	0	2	15*
Catholic University of America.....	64	42	8	107*	59	57	6	116*
Creighton University.....	10	0	0	10	10	0	0	10
DePaul University.....	28	2	2	32	29	2	9	33*
Fordham University.....	20	28	29	77	22	35	23	80
Georgetown University.....	3	3	1	7	14	10	2	26
Gonzaga University ¹								
John Carroll University.....	10	0	0	10	8	0	0	8
Loyola University, Chicago.....	57	15	5	72*	56	17	7	73*
Loyola University, New Orleans.....	5	0	1	5*	5	0	1	5*
Marquette University.....	30	1	0	31	31	1	0	32
Mt. St. Mary's Seminary of the West.....	7	0	0	7	7	0	0	7
Niagara University.....	13	7	0	20	14	7	0	21
Providence College.....								
St. Bonaventure College and Seminary.....	3	3		6	6	4		10
St. Francis Seminary, St. Francis, Wis.....	4	0	1	5	4	0	1	5
St. John's University, Brooklyn, N. Y.....	13	0	5	21*	15	0	5	24*
St. Joseph's College, Philadelphia, Pa.....	2	0	0	2	2	0	0	2
St. Louis University.....	106	23	32	161	120	29	52	201
St. Mary of the Lake Seminary.....								
St. Mary's University, Baltimore, Md.....	7	8	0	15	7	9	0	16
St. Mary's University of San Antonio.....								
St. Norbert College.....								
Seton Hall College, South Orange, N. J.....					4	3	2	9
University of Detroit.....	29	0	3	32	24	0	3	27
University of Notre Dame.....	58	3	2	63	64	5	2	71
TOTAL.....	529	153	113	785	564	198	145	907

* Discrepancy in totals due to lack of data on distributions.

(1) Data arrived too late to be included in report.

TABLE XIa—Selection of Graduate Faculty

	PRESIDENT OF UNIVERSITY	GRADUATE DEAN	GRADUATE BOARD	HEAD OF DEPARTMENT	OTHER
Boston College.....		x	x		Regent
Canisius College.....		x		x	Rector
Catholic University of America.....					
Creighton University.....	x		x		Committee on Personnel
DePaul University.....					
Duquesne University.....					
Fordham University.....	x	x		x	
Georgetown University.....		x			
Gonzaga University.....					
John Carroll University.....	x	x			
Loyola University, Chicago.....		x			
Loyola University, New Orleans.....		x			
Marquette University.....			x		
Mt. St. Mary's Seminary.....	Not answered.				
Niagara University.....	x	x			University Council
Providence College.....					
St. Bonaventure College and Seminary.....			x		Academic Board
St. Francis Seminary.....		x		x	
St. John's University.....	x	x			
St. Joseph's College.....		x			
St. Louis University.....		x	x	x	
St. Mary of the Lake Seminary.....	Not answered.				
St. Mary's University.....					Provincial—Council
St. Mary's University of San Antonio.....					Provincial Superiors
St. Norbert College.....					
Seton Hall College.....	x	x		x	
University of Detroit.....					
University of Notre Dame.....	x				Director of Studies
Villanova College.....					

TABLE XIb—Publication of Academic Records of Faculty

	ACADEMIC RANK	FIELD	DEGREE	INSTITUTION GRANTING DEGREE	DATE	SCHOOLS ATTENDED	POSITIONS HELD	OTHER
Boston College.....		X	X					
Canisius College.....		X	X					
Catholic University of America.....	X	X	X					
Creighton University.....	X	X	X	X	X	X	X	
DePaul University.....		X	X					
Duquesne University.....								
Fordham University.....	X	X	X	X	X			
Georgetown University.....	X	X	X	X	X	X	X	
Gonzaga University.....								
John Carroll University.....	X	X	X	X	X	X	X	
Loyola University, Chicago.....	X	X	X					
Loyola University, New Orleans ¹								
Marquette University.....	X	X	X					
Mt. St. Mary's Seminary of the West.....	X	X	X					
Niagara University*.....								
Providence College*.....								
St. Bonaventure College and Seminary.....	X	X	X	X	X	X	X	None
St. Francis Seminary.....								None
St. John's University.....								None
St. Joseph's College.....	X	X	X	X	X	X	X	None
St. Louis University.....								
St. Mary of the Lake Seminary*.....								
St. Mary's University of San Antonio.....	X	X	X					None
St. Mary's University.....								
St. Norbert College ²								
Seton Hall College.....	X	X	X	X				
University of Detroit.....	X	X	X	X				
University of Notre Dame.....	X	X	X	X	X	X	X	
Villanova College.....								

* Catalogue not received.

(1) Graduate work being discontinued.

(2) Discontinued graduate work end of 1935-36 term.

TABLE XII—Organization of Graduate School

	PART 1—ACADEMIC CONTROL			PART 2—STUDENT PROGRAM CONTROL		
	GRADUATE DEAN	GRADUATE BOARD	OTHER	GRADUATE DEAN	HEAD OF DEPARTMENT	OTHER
Boston College.....		x	Regent		x	
Canisius College.....	x				x	
Catholic University of America.....	x	x		x	x	
Creighton University.....	x	x		x		Major Professor
DePaul University.....	x	x		x	x	
Duquesne University.....						
Fordham University.....	x	x			x	Mentor
Georgetown University.....	x	x		x		Departmental Committee
Gonzaga University.....						
John Carroll University.....	x	x				Advisers
Loyola University, Chicago.....	x	x		x		Advisers, Departmental Meetings, Dean's Office Force
Loyola University, New Orleans.....	Not answered.					Major Professor
Marquette University.....	x	x				
Mt. St. Mary's Seminary.....	Not answered.					
Niagara University.....	x		Executive Committee	x		
Providence College.....						
St. Bonaventure College and Seminary.....		x			x	Academic Board
St. Francis Seminary.....		x				Councillors and Dean's Office
St. John's University.....	x	x				
St. Joseph's College.....	x				x	Adviser
St. Louis University.....	x	x		x	x	Professor Council
St. Mary of the Lake Seminary.....			Theology Dean			
St. Mary's University.....	Not answered.	x	Department Heads	x		
St. Mary's University of San Antonio.....	x	x				
St. Norbert College.....						Adviser and Committee
Seton Hall College.....	x	x				
University of Detroit.....	x	x	Secretary of Committee on Graduate Study	x	x	Adviser, Secretary of Committee on Graduate Study
University of Notre Dame.....						
Villanova College.....						

TABLE XII—Continued

PART 2—STUDENT PROGRAM CONTROL (CONTINUED)						
PROVISIONS MADE FOR GUIDANCE				COORDINATION OF PROGRAMS		
DEAN	DEPART- MENT HEAD	ADVISER	OTHER	DEAN	DEPART- MENT HEAD	OTHER
Boston College.....	x	x				One major, related minor
Canisius College.....	x	x		x	x	Courses offered in cycle
Catholic University of America.....		x				Major sequence and cog- nate fields
Croighton University.....	x			x	x	Departmental requirements
DePaul University.....					x, adviser	Departmental regulations
Duquesne University.....		x				Departmental Committee
Fordham University.....		x				Advisers plan program
Georgetown University.....		x				Courses offered in cycle
Gonzaga University.....	x		Department Members			
John Carroll University.....	x		Major Professor			
Loyola University, Chicago.....						
Loyola University, New Orleans.....						Controlled to meet compre- hensive examination
Marquette University.....				x		
Mt. St. Mary's Seminary.....	Not answered.					
Niagara University.....	x					
Providence College.....			Conference Major Professor		x	Major Professor
St. Bonaventure College and Sem. St. Francis Seminary.....		x				Departmental conferences
St. John's University.....	x	x	In some cases committee for in- dividual student	x	x	Adviser
St. Joseph's College.....						
St. Louis University.....			Professor	Not answered.		Courses offered in unit groups
St. Mary of the Lake Seminary.....	Not answered.					Graduate committee
St. Mary's University.....	x					Selection of courses
St. Mary's University of San Antonio.....	x					Major adviser
St. Norbert College.....		x				
Seton Hall College.....						
University of Detroit.....	x		Major professor			
University of Notre Dame.....		x				
Villanova College.....						

TABLE XII—Continued

PART 3—ACADEMIC ORGANIZATION		
By Fields	By Departments	
	Distinct from Under-graduate	One for the University
Boston College.....		
Canisius College.....	x	
Catholic University of America.....	x	
Creighton University.....		x
DePaul University.....		x
Duquesne University.....		x
Fordham University.....		
Georgetown University.....	x ²	
Gonzaga University.....	x	
John Carroll University.....		
Loyola University, Chicago.....		x
Loyola University, New Orleans.....		x ³
Marquette University.....		
Mt. St. Mary's Seminary.....	x	
Niagara University.....		
Providence College.....		
St. Bonaventure College and Seminary.....		
St. Francis Seminary.....		x
St. John's University.....		x
St. Joseph's College.....	x	
St. Louis University.....		
St. Mary of the Lake Seminary.....		x
St. Mary's University.....		x
St. Mary's University of San Antonio.....	x ³	
St. Norbert College.....		x
Seton Hall College.....		
University of Detroit.....		x
University of Notre Dame.....		x
Villanova College.....		x ¹

(1) Some departments have graduate head and undergraduate head.

(2) Except for Biology, Chemistry and Physics.

(3) Professional schools distinct.

TABLE XII—Continued

	No SEPARATE BUDGET	SEPARATE BUDGET				EXPENSES CONTROLLED BY		
		ADMINIS- TRATION	INSTRUC- TION	RESEARCH	DEAN	HEAD OF DEPART- MENT	OTHER	
Boston College.....	x							
Canisius College.....	x							
Catholic University of America.....		x	x	x	x		Rector, Procurator	
Creighton University.....		x	x	x	x		Comptroller	
DePaul University.....	x							
Duquesne University.....								
Fordham University.....	x							
Georgetown University.....		x	x	x	x			
Gonzaga University.....								
John Carroll University.....	x							
Loyola University, Chicago.....		x	x	x	x			
Loyola University, New Orleans.....								
Marquette University.....		x			x			
Mt. St. Mary's Seminary.....	Not answered.							
Niagara University.....		x	x	x	x			
Providence College.....								
St. Bonaventure College and Seminary.....				x		x	Archbishop	
St. Francis Seminary.....	x							
St. John's University.....		x	x	x	x			
St. Joseph's College.....	x							
St. Louis University.....	x				x	x	President, Comptroller	
St. Mary of the Lake Seminary.....								
St. Mary's University.....	x							
St. Mary's University of San Antonio.....				x			Treasurer Executive Board	
St. Norbert College.....							President	
Seton Hall College.....	x						Director	
University of Detroit.....							President and Council	
University of Notre Dame.....	x							
Villanova College.....								

REPORT OF THE COMMITTEE ON LIBRARIES AND LIBRARY HOLDINGS

To make clear the reasons why your Library Committee was appointed and to explain the functions it was called upon to exercise, a brief history of booklist making by groups within the National Catholic Educational Association may be helpful.

In recent years, standardizing bodies have approved various booklists as criteria for the minimum holdings of libraries. Throughout the middle-west area dissatisfaction with such a list of the North Central has been felt for several years. One of the by-products of the work accomplished by the Commission on Accreditation under the chairmanship of Doctor Fitzpatrick, a Commission discharged from further service at the New York convention of the National Catholic Educational Association in 1936, was a list of books by Catholic authors. It was the intention of the Commission that a revision of this list should be presented to the regional standardizing body with the request that it be included in all subsequent lists issued by the North Central. Accordingly, the original idea of a booklist sponsored by the Midwest Unit of the N. C. E. A. was merely a Catholic supplement to the North Central list.

Late in the same year the Midwest Regional Unit decided further to revise this list and to present it to the publishers of the Shaw List, since at that time the publishers had announced a revision to be made during the summer of 1937. While the Educational Problems Committee of the Midwest Regional Unit was at work on this project, the Executive Committee of the College and University Department met in Washington in January 1937, and Father Hogan, then President of the College and University Department, made the midwest regional project a national one by the appointment of a Committee on Libraries and Library Holdings. The objective of this Committee was to continue on a national basis the work of preparing a list of books by Cath-

olic authors for inclusion in the projected revision of the Shaw List. The personnel of the Committee consisted of Sister Mary Aloysius of the College of St. Teresa, Winona; Father Julius W. Haun of St. Mary's College, Winona; Father Edward A. Fitzgerald of Columbia College, Dubuque; and Father Samuel K. Wilson of Loyola University, Chicago.

Because of time limitations, the work of this Committee was accomplished under difficulties. Catholic colleges were asked to join in preparing a list. The cooperating institutions suggested books in such profusion that 25,000 titles finally found their way into a list which for the objective in view could contain not more than three or four hundred. Eventually, the 25,000 titles were cut down to about a thousand and it was this list which was presented to the College and University Department at its meeting in Louisville last April. On direction by the College and University Department, Father Hogan reappointed the Library Committee to hold office for a period of two years. Two aims were then placed before the Committee: First, to work for a supplement to the Shaw List, and secondly, to prepare a bibliography of books by Catholic authors for the use of member institutions of the N. C. E. A. The Library Committee was directed to report back to the Department at the annual convention of 1938.

At the same time it was suggested that the cooperation of the Catholic Library Association and of those trained in library science should be solicited, so that the list, when finally approved by specialists in the various fields, might include correct bibliographical data. Prior to the Louisville convention, Father Francis Mullin of the Catholic University of America had been of considerable assistance to the Library Committee appointed in January 1937, and both Father Mullin and Sister Cecil, an active member of the Catholic Library Association, met with your Committee when it held its first formal session after reappointment at the Brown Hotel, Louisville, Ky., April 1. The immediate

purpose of your Committee at that time was to prepare a supplement for the Shaw List revision.

At the Louisville meeting, it was agreed that 200 titles on the Shaw List might be suggested by your Committee. It was agreed also that a Committee which the Catholic Library Association was expected to name should fill these vacancies tentatively with titles of books taken at their option from the list presented at the Louisville meeting. The nominations of the Catholic Library Association were then to be referred back to your Library Committee, which promised further collation of the list by authorities in the various academic fields.

To sum up, since 1935 four groups of the N. C. E. A., two local and two national, have been at work on booklists. In chronological order they are:

(a) Doctor Fitzpatrick's Commission on Accreditation.

(b) Midwest Regional Unit's Problems Committee.

(c) A Library Committee appointed in January, 1937, with the approval of the Executive Committee of the College and University Department.

(d) A Library Committee appointed in April, 1937, by direction of the College and University Department of the N. C. E. A.

Three objectives have been variously in view. These have been, progressively:

(a) A list by Catholic authors to supplement the North Central list.

(b) A list by Catholic authors to supplement the Shaw List.

(c) A list by Catholic authors for the use of libraries of member institutions of the N. C. E. A.

Since last April, your Library Committee has held five meetings—at Louisville in April, at Dubuque in May, at Notre Dame in November, at Winona in February, and at Chicago in April. In addition to these formal meetings, con-

siderable correspondence has passed between the members of the Library Committee and between individual members of the Library Committee and Fathers Colman Farrell and Francis Mullin of the Catholic Library Association.

At the initial meeting of your Library Committee, members of the Catholic Library Association were present unofficially and were very helpful in the discussion. It was decided then that the booklist which had been prepared partly through the work of Doctor Fitzpatrick's Commission on Accreditation, partly by the Problems Committee of the Midwest Regional Unit, and partly during the few months the College Department Library Committee had an informal existence, should be continued and that the offer of assistance by members of the Catholic Library Association for the preparation of this list should be accepted. Work on this project had begun when during the summer your Library Committee was informed that the Shaw List revision had been abandoned. The Carnegie Foundation, which had considered underwriting the cost of revision, withdrew its offer.

This necessitated a change in procedure. Since the Shaw List revision would not issue this year, your Library Committee decided to direct its efforts to the preparation of a somewhat larger list, of about 1,000 titles, to fill several purposes and, in particular, to be of use if at any subsequent time a revision of the Shaw List should be made.

It was felt by your Committee that member colleges had been sufficiently circularized in the preparation of the list already at hand, although for a time the possibility of resubmitting this list to the colleges was considered. However, after some correspondence and discussion, your Committee believed it would be useless to resubmit the list to the colleges for further revision and it was decided at South Bend to turn over the list as it then stood to a committee of the Catholic Library Association which, with the assistance of various authorities in each field, might choose the 1,000 works most necessary for the Catholic college library. It

was also decided that this list of 1,000 titles might then be published by the National Catholic Educational Association and its inclusion secured, if possible, in the library holdings lists of accrediting associations.

Meanwhile, changes in the administration of the Catholic Library Association impeded immediate prosecution of the work. Since the Catholic Library Association had taken no formal action to cooperate with the work of your Committee, Father Francis Mullin agreed to prepare a revision of the booklist and to allow your Library Committee to use the fruits of his labor. This work was begun at the library of the Catholic University early in the winter and has now so far advanced that booklists in the fields of French, German, and Spanish literature are completed, and we are advised by Father Mullin that by July 1, 1938, the various lists in other literatures will be finished.

Our work during the past year has been impeded by various happenings over which we have had no control. Your Committee has decided, at a meeting held this week, to prosecute to completion the booklists in various academic fields, with the aid of Father Mullin and his assistants and the services of college librarians, offered by their presidents, in bibliographical details. However, we shall be helped in this latter phase of our work, because Father Colman Farrell, President of the Catholic Library Association, has promised the assistance of a Committee from that body to assist in supplying bibliographical detail. Your Committee is determined that its work will be finished before the middle of next winter. Notice of progress made will be published from time to time in the College Newsletter.

In conclusion, may I express the opinion that despite our determination to finish before the middle of next winter the work we have been appointed to do, the College and University Department of the N. C. E. A. will always need the service of a standing Committee on Libraries and Library Holdings. Accordingly, I am proposing that before the dis-

charge of your present Library Committee 12 months hence, your Executive Committee consider the establishment, a definition of functions, and a method of personnel selection of such a permanent commission.

Respectfully submitted,

SAMUEL K. WILSON, S.J.,

Chairman.

REPORT OF THE FINANCE COMMITTEE

(1) Your Finance Committee recommends that to prevent any division in the unity which has characterized the regional set-up of the College and University Department, all financial allocations are to be made by the Treasurer General to the College and University Department, and not directly to any unit within the Department.

(2) Your Finance Committee recommends that the general Executive Board of the N. C. E. A. be requested to allocate to the College and University Department one-half of the fees paid by the member colleges of the Department during the preceding fiscal year; and further, that the College and University Department allocate one-half of the income so received to the various units within its jurisdiction in proportion to the paid-up institutional memberships of each of the four units.

(3) The President of the College and University Department is empowered to appoint a Finance Committee to advise with him and serve in auditing the financial accounts of the various units.

(4) It is probable that the financial arrangement thus set up will require five checking accounts, four for the four regional units and one for the College and University Department, these checking accounts being subject to audit, with a report made at the annual meeting of the College and University Department.

(5) We urge that the College and University Department and the regional units, in addition to the funds granted from the national office, be authorized to provide additional funds, where needed, by direct contributions from their member colleges. It is proposed that a regional unit, having in mind the projects which it expects to carry through in the year, should estimate its budget and seek approval from the national office, through the Finance Committee of the Department, for authority to raise these additional funds.

Respectfully submitted,

WILLIAM F. CUNNINGHAM, C.S.C., *Chairman.*

SAMUEL K. WILSON, S.J.

EDWARD V. STANFORD, O.S.A.

REPORT OF THE COMMITTEE ON EDUCATIONAL RESEARCH AND PROBLEMS

The function of the Committee on Educational Research and Problems has, as its name indicates, the study of educational problems of Catholic higher education. This is a broad field and the individual problems may extend from merely general intellectual analysis to the most profound research. We take it, however, that we must practically limit ourselves to those problems of higher education which have some relation to the practical decisions we must make with reference to administration, organization, teaching methods, curriculum construction, and the like.

THE CURRENT LIST OF ADMINISTRATIVE STUDIES

We have, therefore, concerned ourselves with the first step in our program which is the discovery of the actual problems that Catholic colleges are studying as a part of their own educational policy and administration. We have discovered a rather wide range of topics which are actually being studied in the Catholic colleges. This list, admittedly incomplete, contains the following 82 items:

Studies of higher education completed or in progress:

- (1) Investigation of the Values of Modern Language Study in College. (Notre Dame College, Cleveland)
- (2) Analysis of Extra-curricular Duties of Faculty Members. (Notre Dame College, Cleveland)
- (3) Statistical and Analytical Study of Knowledge of Religion Among Freshmen Entering Catholic Colleges. (Notre Dame College, Cleveland)
- (4) Student Personnel Study. (St. Francis College, Joliet)
- (5) Study of Integration and Orientation Courses. (St. Francis College, Joliet)
- (6) The Teaching of Religion. (St. Mary's College, Notre Dame)
- (7) The Investigation of the Grade Tendencies (30-page report) (Duchesne College, Omaha)
- (8) Studies of Handling Publicity. (Duchesne College, Omaha)
- (9) The Use of a College Library (bulky report). (Duchesne College, Omaha)

- (10) Study of Periodicals with Revision of List. (Duchesne College, Omaha)
- (11) Study of High-School Offerings. (Duchesne College, Omaha)
- (12) Case Studies of Poor Students. (Duchesne College, Omaha)
- (13) The Relation of Vocabulary and Student Abilities. (Duchesne College, Omaha)
- (14) Study of Personnel Work in Catholic Colleges. (In progress, Loretto Heights College)
- (15) Study of Reorganization of Curricula into Divisions Rather Than Departments. (In progress, Loretto Heights College)
- (16) Study of Quality Point Ratios. (Loretto Heights College)
- (17) Study of Uniform System of Marking Courses in Bulletin. (Loretto Heights College)
- (18) Construction of a Four-Year Curriculum for the Creighton University College Pharmacy, by Dean Howard Newton, 1934. (Creighton University)
- (19) Development of Curricula in Schools of Nursing in Nebraska, by Sister M. John O'Connor, R.S.M., 1935. (Creighton University)
- (20) A course in Mental Hygiene for Nurses, by Sister M. Kevin Corcoran, R.S.M., 1935. (Creighton University)
- (21) Construction of a Four-Year Teacher Curriculum for the Sisters of Mercy in the Province of Omaha, by Sister M. Ruth Sandifer, R.S.M., 1936. (Creighton University)
- (22) Construction of a Classical Curriculum for a Liberal Arts College, by Rev. William D. Ryan, S.J., 1937. (Creighton University)
- (23) The Chicago University Plan. (Webster College)
- (24) The Swathmore College Plan. (Webster College)
- (25) A Cultural Course in the Humanities. (Webster College)
- (26) Duties of Departmental Directors. (Webster College)
- (27) The College Library. (Webster College)
- (28) Accreditation of Physical Educational Courses. (Webster College)
- (29) The Functions of a College Faculty. (Webster College)
- (30) Some Administrative Functions of a Catholic Faculty. (Webster College)
- (31) A Classroom Textbook on Social Ethics. (Villa Madonna College, Covington)
- (32) A Comparative Study of Courses in Principles of Secondary Education. (Villa Madonna College, Covington)
- (33) Divisional Organization for Small Catholic Colleges. (Rockhurst College, Kansas City)
- (34) A Tentative Selection of Content for Education Courses Leading to the Michigan College Life Certificate. (University of Detroit)

(35) A Personnel Study of Alumni of the College of Engineering of the University of Detroit. (University of Detroit)

(36) A Personnel Study of the Graduates of the College of Arts and Sciences, University of Detroit. (University of Detroit)

(37) Required Training for School Librarians. (University of Detroit)

(38) The Predictive Value of Entrance Tests at the University of Detroit in the College of Engineering. (University of Detroit)

(39) A Comparative Study of Speech Work in the Teacher-Training Institutions, of the Eastern, Midwestern and Western Sections of the United States. (University of Detroit)

(40) The Predictive Value of Entrance Tests at the University of Detroit in the College of Arts and Sciences. (University of Detroit)

(41) Distribution of Grades, College of Arts and Sciences (mimeographed report). (University of Detroit)

(42) An Analysis of the Reasons Influencing the Choice of College Based on the Freshman Questionnaire (typewritten report). (University of Detroit)

(43) Prediction of Academic Success. (Marquette University, Milwaukee)

(44) A study of Basic Conditions of Academic Rank, Tenure, and Promotion. (Marquette University, Milwaukee)

(45) A Self-Survey of Graduate Departments. (In progress, Marquette University, Milwaukee)

(46) A Study of the Aims of a Catholic Liberal Arts College. (Mount Mary College, Milwaukee)

(47) A Study of the Relation of the Educational Aims to Particular Departments Recently Initiated. (Mount Mary College, Milwaukee)

(48) Continuing Self-Survey of all Departments. (Mount Mary College, Milwaukee)

(49) Mental Hygiene Factors in College Life. (Mount Mary College, Milwaukee)

Suggested problems for investigation:

(1) Recruiting of Students for College. (An opinion is prevalent that many of the Catholic colleges are very unethical with regard to recruiting.)

(2) Personnel Program in the Catholic College. (Special problem of the small college.)

(3) The Liberal Arts College Curriculum. (Should professional and vocational courses be included?)

(4) Study of Textbooks in Catholic Schools, Elementary and Secondary.

(5) What Should Be the Policy of an Undergraduate College with Regard to the Number of Degrees Granted?

(6) The Problem of Social Regulations, Especially at Present Those Regarding Smoking on the Campuses of Women's Colleges.

(7) The Advantages and the Disadvantages of Operating on the Plan of Junior- and Senior-College Divisions.

(8) The Development of More Effective Means of Accomplishing the Purposes of the Catholic College.

(9) Analysis of the Duties of the Various Administrative Officers in a Small Liberal Arts College.

(10) How to Attain Recognition from Larger Institutions.

(11) Guidance Procedures or Personnel Work in Catholic Colleges.

(12) How to Encourage Catholic Students to Prepare to Teach in Catholic Colleges.

(13) More Effective Service from the National Catholic Educational Association.

(14) How to Use the Catholic Economic and Social Philosophy.

(15) Admission Requirements of Catholic Colleges.

(16) The Organization of Catholic Colleges.

(17) Catholic Scholarship and Catholic Colleges.

(18) The Basic Philosophy and the Working Policies of Catholic Colleges.

(19) Practical Ways in Which Alumnae May Be Helpful to Colleges.

(20) Coeducation.

(21) Laymen in Catholic Education—Administrative, Research, Teaching.

(22) Vocationalist vs. Culture.

(23) Non-Catholic Students in Catholic Institutions of Education.

(24) Catholic Students in Non-Catholic Institutions.

(25) Revision of Admission Standards, Shifting Emphasis from the High-School Unit to the Student's Aptitude and High-School Achievement.

(26) Methods for Closer Cooperation Between Catholic Colleges and High Schools in the Matter of Religious Instruction; Reduplication of Courses, etc.

(27) Framing of a Definite Program for Accreditation for Catholic Colleges by the National Catholic Educational Association, Specifying Requirements Concerning the Catholic Side of Education.

(28) Study of Catholic Professional Education.

(29) A Study Investigating the Articulation of College and High-School Religion Courses. (The content of religion courses in high school has been reorganized in the past decade. How have the colleges reorganized their program to meet the high-school program?)

(30) A Study Investigating the Comprehensive Examination as an Integrating Factor in the Curriculum; in the Correlation of the Curriculum and Catholic Thought.

(31) A Development of the Content of a Basic Philosophy Sequence, a Minimum Program for the Various Degrees.

(32) The Effectiveness of Philosophy Courses in Professional Training; *e. g.*, The Catholic Philosophy Useful in Medicine, Law, etc.

(33) The Possibility of Establishing a *General College Course* as the First Two Years of All Curricula in Catholic Universities and Colleges.

THE EXHIBIT OF ADMINISTRATIVE STUDIES

It was part of our plans for the current year to have available for you rather completely the copies of these studies—and where available, copies for distribution. The notice for the exhibition probably reached the colleges too late to make the exhibit fully effective this year. But next year we are planning to have a comprehensive exhibit of these studies—including not only old studies but new ones as well.

LISTS OF THESES AND DISSERTATIONS ON CATHOLIC HIGHER EDUCATION

We have included in these studies Master's theses and Doctor's dissertations which have studied the problems of higher education. We shall make for the next year a more comprehensive listing of these theses and dissertations and go back for at least five years. In this survey, we shall include studies in non-Catholic universities of especial interest to Catholic higher education. We hope to stimulate more of these studies.

ANNUAL LISTING OF ADMINISTRATIVE STUDIES

We shall continue to list during the life of the Committee, annually, the administrative studies currently being carried on or completed and, as already indicated, to have copies of these annually available during the life of the Committee.

STIMULATING OTHERS TO MAKE STUDIES

It will very likely be possible for the Committee itself to undertake some studies, though it will always strive to stimulate as many other agencies as possible to study the

problems of higher education. So far as college administrations themselves go it will be part of intelligent educational policy. One of the accrediting agencies thus describes this aspect of college administration:

"An institution should continuously study its policies and procedures with a view to their improvement and should provide evidence that such useful studies are regularly made.

"Consideration will be given to the means used by the institution in the investigation of its own problems, to the nature of the problems selected for study, to the staff-making studies, to the methods employed, to the attitude of the administration toward and the support given to such studies, and to the manner in which the results are made available to the faculty, the administrative staff, and the interested clientele. It is recognized that such studies may be of many sorts, ranging from small inquiries of immediate service value to elaborately conducted experimental investigations. They may deal with any phase of the work of an institution, such as administration, curriculum, student personnel service, instruction, or any other matter of immediate or remote concern to the institution. An institution will be requested to provide typed or printed copies of completed studies."

This field offers rich opportunities for doctor's dissertations and master's theses. The list of studies included in this year's report has many suggestions in this relation.

The study which the Committee itself proposes to undertake for the current year is a statement of the essential conditions of the Catholic college. This is needed in the general educational situation. It becomes of the utmost importance in view of our uncertain views with reference to accreditation and the best plan for the improvement of Catholic colleges. It will help utilize the constructive techniques of the Accreditation Report of 1935, and help achieve the constructive objectives of the 1938 proposals.

Respectfully submitted,

EDWARD A. FITZPATRICK,

Chairman.

PAPERS

THE REVIVAL OF THE COLLEGE FACULTY COMMITTEE

**GEORGE F. DONOVAN, Ph.D., PRESIDENT, WEBSTER
COLLEGE, WEBSTER GROVES, MO.**

Of growing importance in American higher education is the faculty committee. This evaluation of an educational instrument so necessary to American higher education is noted in the emphasis placed upon the faculty committee by the North Central Association of Colleges and Secondary Schools through its recent revision of standards. Many outstanding educational administrators have spoken in favor of the faculty committee as a valued cog in educational machinery. Writers in educational journals have reflected the change. Public revelation of faculty dismissals and faculty problems in some of the large institutions of higher education have indicated the desirability of more effective faculty committees, committees with greater authority and permanence. The American Association of University Professors has contributed much information upon this subject. The accent on student participation in college life has given weight to the attitude of the faculty, and chiefly to faculty contact and faculty opinion as expressed in a faculty committee. The purely advisory or non-existent faculty committee of a generation ago is now being replaced by the cooperative and active committee of the present day. The more our administrators recognize the value of an alert and functioning faculty committee, the more vital will higher education become.

In a recent survey covering 28 Catholic women's colleges in the United States, it was brought out that a revival of faculty committees was taking place. In practically every institution there was revealed "a varied number of faculty committees and also an unusual interest and action on the

part of the faculty in college problems." In a study¹ made over a year ago it was pointed out that there was "no definite understanding and arrangement of college faculty functions, especially as they are concerned with administration and legislation. There is no uniformity of staff functions among colleges in a regional area or under a certain denomination, or under tax-supported jurisdiction. Clearness, therefore, prompts the formulation of a statement of collegiate instructional duties."² Naturally, if there is not much light thrown upon faculty functions as a whole, then there must be less brilliance cast upon an individual phase of that whole, namely, the faculty committee. In a recent and unusual study made by a college faculty entitled *A College Looks At Its Program*, the well-known Muskingum College project, it was stated that "the administrative set-up must provide for faculty cooperation in the determination and in the evaluation of administrative policies and procedures. Without such cooperation, the administration will be a thing apart from the faculty; many administrative actions will be ill-advised; many defensible actions will be discouraging and irritating to the faculty."³

In addition to the factual evidence in favor of a consideration of the role to be played by the college faculty committee, there is the philosophical background behind the origin and development of this instrument of college administration and legislation. Some seven points suggest themselves. (1) There is the necessity of faculty participation in college life, especially through the faculty committee. (2) There is the desirability of faculty cooperation through the committee unit. (3) The faculty committee is essential to administration in higher education. (4) Faculty committee activity will serve as an example to students of faculty leadership and faculty representation. (5) The faculty com-

¹ Donovan, G. F., "Some Problems Confronting Catholic Women's Colleges in the U. S.," *Cath. Ed. Rev.*, April 1938.

² Donovan, G. F., "Some Administrative Functions of a Catholic Faculty," *Bull. of Assn. of Amer. Coll.*, Dec. 1936.

³ Muskingum College Faculty, *A College Looks at Its Program*, p. 23.

mittee will aid in moulding together the purposes and programs of American college and university life. (6) The faculty committee represents a step in the democracy of institutional life for it serves to give representative government to an important part of higher education. (7) The faculty committee in keeping with modern trends may be used as an effective means of challenging the critical public opinion which hurls accusations of college dictatorship and of college remoteness from economic and social problems which are present on American campuses. The faculty committee, under such circumstances, will serve as an outlet, as a means of information, as a clearing house between the faculty, as a whole, and the students, and even between the administration and the faculty, and between the administration and the students.

Educational authorities have generally classified faculty committees into administrative groups and those concerned with educational policies. The administrative group exists to counsel and to aid the president and the deans in the general administration of the institution. There should also be a small committee to assist in maintaining desirable disciplinary conditions among students, to consider such administrative matters as admission of students, adjustment of curriculum regulations, fulfillment of graduation requirements, delinquency in class work, the awarding of scholarships, and similar problems. There should be a third committee on the library. The committee should include in its membership a large enough representation of the whole faculty to insure that all interests affected by the library receive proper consideration. The function of this committee is not merely to pass upon the general purchasing policies of the library, but to explore and to develop the use of the library as an educational instrument.⁴ For instance, under the library committee, might come for discussion such topics as distribution of the library budget, method in the

⁴ *Revised Manual of Accrediting of the North Central Association of Colleges and Secondary Schools*, Jan. 1, 1938, pp. 8-9.

ordering of books and periodicals, and more recently, action on the circular letter opposing the linking of the Catholic Library Association with the American Library Association and proposing a reorganization of the Library section of the N. C. E. A. These three committees, being primarily administrative, should report to the faculty chiefly for its information and occasionally for action when a question of policy is involved.

These committees should be representative of the institution in parts of its program. They should be maintained for the continuous examination and improvement of the curriculum, for the study of instructional problems, and for the preparation of legislation relating to the educational policies of the institution.⁵

In addition to this major evaluation of committee organization, it is also recommended that there be appointed from time to time occasional committees. Such special units should be small in membership, of short duration, organized for special functions and should represent an outgrowth or a subdivision of an already permanent committee. In the last two years of occasional committee work at Webster College the following topics have been covered: The Student Cooperative Society, The Chicago University Plan, The Swarthmore Plan, Duties of Departmental Directors, The Music Guild, the International Relations Club, The Library Committee, Faculty Membership in Learned Societies, Comprehensive Examinations, an Anniversary Program, Interdepartmental Relations and Student Participation in Extra-Curricular Activities. J. T. Anderson, President of the Nebraska State Teachers College, in a recent article has acquainted us with the progress of a faculty committee of eight members at the State Teachers College in Kearney, Nebr., in curriculum, construction, and revision. Another committee composed of seven members in the same institution studied the improvement of college teaching. It is to be noted that each recommendation

⁵ *Revised Manual of Accrediting*, op. cit.

made by these committees has been put into practice. Improvement in instruction and in curriculum has been observed. Moreover, these faculty members have had an opportunity to be of real assistance to the administration and to the teaching problems of the institution.⁶

In defense of the occasional committees, Malcolm M. Willey, Dean of the University of Minnesota, states that such organizations can be a "great leavening influence and are especially important in forcing an examination of various points of view and some ultimate reconciliations among them."⁷ The value of the occasional committee, as noted in a recent survey of Catholic colleges indicated that such a committee was very active in that type of institution. Subjects, including some 19 topics, ranged all the way from the curriculum, library, and scholastic standing, down to the Alumnae, catalog revisions, and ways and means.

In contrast to the North Central Association's division of committee organization is the classification of committees according to G. W. Eckelberry, assistant to the President of Ohio State University. According to this plan, there would be one major committee known as the Council on Instruction. Its nine members are appointed by the president of the university and serve three-year terms. Among some of its duties are the power to make recommendations to the administrative council on all problems; for the establishment of, or the abolition of colleges, schools, departments of instruction, bureaus, curricula, and degrees; the authority to withdraw any course not desirable or justifiable; and the right to make recommendations to the University authorities concerning any matters dealing with the educational policies of the University.⁸

In the appointment of a faculty committee, consideration

⁶ Anderson, J. T., "The Improvement of College Teaching," *Journal of Higher Education*, Jan. 1936, p. 40.

⁷ Willey, M., "Art of Administration," *Journal of Higher Education*, Dec. 1935, p. 477.

⁸ Eckelberry, G. W., "Faculty Control of Courses," *ibid.*, Mar. 1936, pp. 142-143.

should be given to three factors; the instructions which govern the work of the committee, the membership, and the meetings. A new faculty committee, or an old faculty committee that is being asked to consider some new problems, should be given definite instructions. The Educational Policies Committee at Webster College received the following instructions at the beginning of the school year:

(1) To prepare legislation relating to the educational policies of Webster College for action by the faculty.

(2) To assist the officers of administration and the faculty in the interpretation of educational policies after they have been adopted.

(3) To counsel officers of administration and faculty in matters of educational policy.

A second point to remember is the membership. In an educational policies committee the membership should range from seven to nine, or 11, or 13 members representing the major departments of study, as well as other educational interests of the institution. For smaller committees, the number should be from three to five and should likewise be a representative group. The chairman should be a faculty member who is known to be fair and broadminded, especially in the discussion of controversial questions. A third point to emphasize rests in the meetings. A permanent faculty committee meeting should be scheduled at regular times and on a monthly basis. A regular 50 or 60-minute period is long enough for permanent committees unless there is some very major undertaking to be discussed and acted upon within a reasonably brief time.

In order to facilitate the work of a faculty committee and to insure democratic participation, it is well to keep in mind certain definite steps. At Webster College this year the faculty cooperated in an examination of, and in a decision on, a proposed Student Government Plan. The first step was a preparation of the intended Constitution and By-Laws by the student committee and the Student Government Board, with the cooperation of the Dean and the Dean of Women.

The next effort was to present the document at a regular meeting of the faculty committee on Educational Policies where explanations and changes were recommended. The document then went back for its third step to the Student Government Board for action. After this second student revision it was brought directly back to the same faculty committee on Educational Policies at a special meeting called for the purpose of reconsidering the proposal and its changes. A second faculty committee revision followed. The disputed and questionable articles were taken up individually. The original form, the faculty committee, and the student committee revisions were included where given in the corrected statement when it was presented to the faculty as a whole. The faculty accepted, rejected, and corrected certain provisions. Then the Constitution and By-Laws were adopted tentatively for one year by the faculty. The next and last step was action by the students as a whole through their Student Association. After this was done the Constitution and By-Laws will be in operation for one year and final action will be taken by the faculty and the students at the end of the next collegiate year.

In retrospect the faculty committee should fundamentally represent the very foundations and aims of the college. First of all, a democratic spirit should be prevalent through the appointment and functioning of faculty committees. This spirit should be noticed in the conducting of hearings where both sides are heard, in consultation with faculty members, officers, students, and authorities in fields related to the subject under discussion, in the reports of various departments and subjects of instruction, as well as in the selection of faculty members with differences of opinion and in the presentation of legislation and recommendations, in person and in writing, at regular faculty meetings, and finally in the practical training that the committee work should afford to faculty members who may some day become educational administrators.

A second important observation should be the develop-

ment of cooperation, of the spirit of good will, of joint responsibility between the faculty and the administration in regard to faculty and administration problems and between the faculty and students in regard to student responsibilities or joint faculty and student difficulties.

The third and last factor is the machinery of legislation, of debate, of counseling which the faculty committee provides. The faculty committee seems to throw into operation the various educational activities of the school.

If faculty committees, then, are organized, if they function and carry out these high ideals, then our faculties will not only be more democratic, but our administrative officers, our students, and our institutions as a whole will reflect a spirit of democracy and will, in a large measure, break down the tendency toward mass and machine education and uniformity which seem to be so evident in our higher educational life of the present age.

In summary, the establishment of the active faculty-committee idea will benefit us in the following fields: faculty, administration, students, the college as a whole, and the educational world. To the faculty there will come a more democratic representation, greater legislative power and a stronger judicial authority in the interpretation of college rules already in force, a leadership in shaping educational policies, and a prestige that will give to faculty members, not merely the position of clerks, but the dignity and the force of men who are vitally concerned with the activities of education. For the officers of administration, there will be created a general educational counsel program, an acquaintance with faculty problems and even with student problems through the faculty, a development of the practice and spirit of cooperation and a training ground that will provide the executive offices with material for the administrative positions of the future. To students the faculty committee will provide a vehicle for the discussion of student problems, will lead to a closer contact between the faculty members and the students and will prove the faculty is willing and anxious

to show leadership and fair play in the settlement of student problems. To the college as a whole there will come a greater unification of purposes and means, the presentation and spreading of new ideas, the stimulation of discussion and the development of a greater spirit of cooperation among all college units. To the educational world as a whole there will be recognized a new emphasis which will be placed upon faculty participation in the educational program. New ideas will be presented to educational life and an impetus will be given to educational reform, especially along democratic lines. The alert and forceful faculty committee will be a means, not only of restoring the American college to its proper place in our educational and public life, but it will also serve as a means of preserving the fundamental principles of justice upon which American civilization rests.

A PLAN OF CURRICULAR INTEGRATION FOR THE CATHOLIC COLLEGE

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Troubled by the present educational chaos many of the most prominent non-Catholic educators are advocating the use of integration in the curriculum, hoping that it will reintroduce into education the lost unity that was evident in other times. The logic of this step seems reasonable. Integration implies organization and just as organization has been of assistance in other phases of human endeavor so it should be of assistance in education.

With a view to determining the extent to which integration can be of aid in our endless campaign of making the Catholic college genuinely Catholic, an attempt is being made here at Marquette University to see just what can be done with the concept of integration in the Catholic college. The purpose of this paper is to describe briefly the principles according to which this plan is being formulated, and to give some idea of the organization of the course.

The term "integration" in itself has been applied according to so many different philosophies that it has become extremely vague, meaning little more than some sort of educational unification. For the Progressive Educator who bases his educational theory on the philosophy of experimental naturalism, integration must logically proceed according to activity. For the believer in scientism, integration will be made according to a method of research—the scientific method. For the evolutionist, integration will proceed according to the scientific and philosophical concept of evolution, and so on.

The large number of educators who deny the validity of the fundamental principles with which Catholics are so familiar prevent themselves from employing the most logical and most efficient type of integration; that is, integration in

accordance with these principles. It was the splendid service of Dr. Robert Maynard Hutchins to make plain to non-Catholics the fact that the amazing unity of medieval education was due to the general acceptance of these unifying principles, according to which all education was implicitly organized and which served to integrate automatically all medieval education. It was also Doctor Hutchins who has stated most emphatically that the most successful method of proceeding in modern education is to bring back these principles.

Naturally, Catholic educators are unanimous in their belief in the employment of these principles in education. They always have been and always will. The type of integration proposed in this plan does nothing more than to offer a curriculum explicitly organized according to these principles.

In medieval times, this type of explicit organization was unnecessary. Today the situation is changed. The general *modus vivendi* of the present time is materialistic. Father Bull has pointed out that the real danger of materialism at the present time is not so much a possible savage attack upon Christianity already actual in many other lands, but the fact that its viewpoints are "implicit in the lives of" men and women, and that "many of them are unconscious that they act under the dominance of such an attitude." He further points out that unless the Catholic graduate has been developed as efficiently as possible to recognize the difference between Catholic and materialistic culture in all the phases of his life, it will be only natural that in time he will unwittingly fall a prey to the materialistic way of life, at least to the extent that he will be of little use in bringing back full-blown Christian civilization.¹ The principal purpose of this plan is to make the Catholic college as genuinely Catholic as possible. This is a positive purpose and should hold good no matter what the environment. But the plan should also assist the graduate to remain a powerful influence for

¹ Bull, George, S.J., *The Function of the Catholic College*, pp. 6-7.

Christianity all his life in these days when the counter-influence of materialism is strong.

The most interesting thing about the application of curricular integration to the Catholic college is the fact that it adapts itself so beautifully to the Catholic philosophy of life and education. Catholics alone are able to use the term integration in its richest connotation.

"To integrate" should mean much more than merely "to unite," or "to join together." It implies organization, or to gather together into an organized whole; or, more precisely, so to organize the heterogeneous parts of a grouping that they fall into natural relation one to another, according to their relative values or capacities.

The highest type of integration may be considered as that which prevails when among the parts to be integrated there exists a dominant part or element, naturally suited to take the position of a nucleus, and about which the other elements can be organized according to their relative values or capacities in relation to the nucleus. In this type of integration, there is a strong unity derived from the natural adherence of the various parts either directly or indirectly to the nucleus.

Educationally, this type of integration may be followed out in all three of the main objectives of education: intellectual, moral, and cultural.

Non-Christian educators can make only partial use of the principle of integration, because they must choose for the nuclear element of their plan a factor that is not universal in its comprehension. For example, they must make use of some such term as evolution which, of course, does not extend to all phases of knowledge, and has little application to the other educational objectives. Because their integration cannot be complete, it will not produce the balanced liberal education that is desired. In other words, their attempts cannot be successful. On the other hand, Catholic attempts, based on universally valid principles, can be successful.

The Catholic, realistically accepting the whole of the uni-

verse, with both its spiritual and material elements, is in a position to make use of an absolutely universal nucleus of integration that will serve for all three of the educational objectives alike, thus integrating them among themselves. This concept is, of course, God himself, the absolute fundament in intellectual, moral, and cultural education.

Of course, in theory this is simply the generally accepted Catholic philosophy of life. Newman brings it out with regard to intellectual education in a well-known passage: ". . . admit a God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of knowledge, and stop short of that which enters into every order? All true principles run over with it, all phenomena converge with it; it is truly the first and the last. . . ." The same, of course, is recognized by modern Catholic educators. It is brought out by Karl Adam,² by Christopher Dawson,³ and by several of the educators reviewed in Doctor De Hovre's books.⁴ It is brought out by Dr. George Johnson as the basis of moral training from the viewpoint of activity for the elementary school,⁵ and recommended for the college,⁶ it is implied by Doctor McGucken when he says: "Catholicism must enter into the curricular and extra-curricular life of the Catholic college and university, Catholicism not merely a creed, code, and cult, but Catholicism as culture as well,"⁷ and especially by Dr. Fulton J. Sheen, who has written:

"Education can never mean the mere accumulation

² Adam, Karl, *The Spirit of Catholicism*, p. 199.

³ Dawson, Christopher, *Essays in Order*, pp. 174-175.

⁴ For example, *Catholicism and Education*, pp. 182-194, 233-236.

⁵ Johnson, George, "The Aim of Catholic Elementary Education," *Catholic Educational Review*, 23, May 1925, pp. 261-268.

⁶ Johnson, George, "Recent Developments in the Catholic College," *Catholic School Journal*, 30, March 1930, p. 97.

⁷ McGucken, W. J., S.J., "The Need of Courses in the Catholic Philosophy of Education for High-School Teachers," *National Catholic Educational Association Proceedings*, 1936, p. 301.

of disjointed and disconnected facts . . . education is not the knowledge of facts but the knowledge of the relationship between facts, or, in strictly philosophical terms, a knowledge of facts in terms of causes, and principally in terms of the First Cause—God. . . . A complete and total rearrangement of all college courses in which some one ‘vital principle’ gives unity to the distinct courses in the same way that the soul gives unity to the body. . . . For Catholic education the ultimate principle must be religion, just as God is the ultimate principle of all created things.”⁸

The first part of this quotation by Doctor Sheen brings out a very important advantage of intellectual integration about the concept of God. The very fact of organizing all the elements of knowledge that are rightly called liberal about the concept of God immediately draws attention to their fundamental relationship and also insures that the student will correctly order all the elements of his liberal knowledge in their proper relative proportions. No other nuclear concept can bring about as great a perfection of proportion in intellectual education.

The major features of the proposed curriculum will now be described. The prime integrating device is the setting up of a central course, obligatory for all and extending through all four years. In this course are placed in a logical order the main integrating features. The use of some such centralizing course as this is basic to the plan, but there is plenty of room for discussion and shifting in the details of the plan that will follow.

Moral education is explicitly provided for in the junior year of the central course, deliberately placed in this position to take advantage of the student’s greater maturity. It is concerned with the study of the character of Jesus Christ. Half the time is devoted to the direct study of the gospels and half is given to a study of Christ’s virtues—or the lack of them—in great men of history, thus familiariz-

⁸ Sheen, Fulton J., “Organic Fields of Study,” *Catholic Educational Review*, 28, April 1930, p. 202.

ing the student with the concrete practice of Christian virtues according to the needs of a particular civilization. This part of the study also introduces the student to biography and provides a valuable repetition of the historical background course of the freshman year. Integration is provided for in accordance with the theory of character education of Father Johann Lindworsky.⁹ This theory calls for the organization of motives for right doing about the most powerful possible nuclear motive which is, of course, the imitation of Jesus Christ, God made Man, who gave us an example of a divinely lived human life. Jesus Christ as God is, therefore, the integrating nucleus of the moral objective. From the viewpoint of the cultural objective the self-same nucleus is the integrating factor since all beauty, the essential element of culture, has its counterpart and is summed up in the infinite beauty of God. Cultural education is provided for by a ten-semester-hour course in literature including several world classics as well as those of English literature, and the first semester of the central course in senior year, which is an integrated presentation of the other major arts.

The work of intellectual integration occupies the first two years of the central course, which deals with the basic elements of liberal knowledge. At the outset of this course, the student proves the existence of God, inquires into His nature, and proves the possibility of creation by God. He then studies the elements of the various fields of knowledge in a logical order, but always under their most fundamental aspect of dependence upon God. Starting with inanimate nature, he gains his concepts of the universe and of the earth as they really are—as creatures of God. His work in these fields is descriptive and not much time is given to it. He studies the basic laws of physical and chemical change, with emphasis on their inexorability, since they have been framed by God. He studies the basic forms of

⁹ Lindworsky, Johann, S.J., *The Training of the Will*, pp. 201-202 and *passim*.

life, studying their conformity to the laws of their being, advancing through the higher forms to man himself. This occupies the student for the first year of his central course. In the second year, he studies man from the social point of view, in his relations to God, to his neighbor, and himself. But the correct emphasis is always placed on his complete dependence on and his subservience to God. At the end of the first two years of the course, the student has covered the basic elements of liberal knowledge, but all of them in proper perspective and proportion. This central course should provide the student with the basic fund of common and general liberal knowledge, an acquirement which seems essential to a liberal education.

College branches that do not rightly belong in the central course are kept out of it, but are by no means neglected. In the freshman year, the entire curriculum is obligatory, consisting, aside from the central course, in courses in historical background, mathematical background, thought and its expression, and a foreign language, preferably Latin, if the student is prepared for it.

Certain features of this curriculum may be emphasized here. It is a curriculum that in no way negates the educational theory that the study of ancient languages and literature is of great importance to liberal education. Aside from the work already described and twenty semester hours of time given to philosophy, there is an additional forty semester hours of time all of which may be devoted to such pursuits. At the same time, the course provides the obligatory general training described above for those students whom for at least financial reasons we must still accommodate, although they have little inclination or ability for work in the classics.

The forty semester hours mentioned above indicates that ample time is afforded for specialization. Specialization in turn is protected from being unbalanced by reason of the fact that the student's first acquaintance with the study of his specialty was made in the central course where he

covered its basic elements in common with the other branches of learning.

The perils of shallowness common to some "survey" type courses should be side-stepped because the matter dealt with in the central course is all of an essential nature.

It is only natural that a description of this curriculum will emphasize the religious element, giving the impression that the student is to be exposed to a disproportionate amount of religion. This, however, is not true. As long as the universal facts which we call religious facts are the most important of all, they are given that position. But there is a constant attempt to teach only truth, and as much religion should be included as the truth directs, no more, no less.

THE MASTER'S DEGREE AND CATHOLIC INSTITUTIONS OF HIGHER LEARNING

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The question of the nature of the master's degree, as you all know, has been of long standing. As early as 1902, at the third annual conference of the Association of American Universities, Mr. H. S. White, of Cornell University, read a paper entitled "The Degree of Master of Arts," which stimulated much discussion. Apparently as early as 1902, there was considerable disagreement among American educators as to the proper significance of the master's degree. Important papers on the same general subject were later presented at the annual conferences of the Association in the years 1919, 1927, and 1931. Furthermore, numerous articles on various phases of the master's degree have appeared in the leading educational journals. In nearly all these papers and discussions the participants have tried to present an objective picture of the existing requirements for the master's degree and rather timidly at times to offer recommendations which might bring some degree of uniformity out of the ever-prevailing chaos.

In 1932, I myself wrote as follows (*Commonweal*, 1932, Vol. XVI, pp. 233-235): "A glance at the proceedings of the Association for 1902 and of those for 1931 shows that in spite of much discussion and much deploring, conditions have remained much the same. No greater uniformity exists today among American universities in their requirements for the master's degree than existed over thirty years ago, when the matter was first discussed before the Association. For example, today, in the requirement of residence there is a university in the Middle West that makes it possible for an honor student to procure both the bachelor's degree and the master's degree at the end of eight semesters,

the time usually required for the first degree alone, while several other institutions demand a minimum of two full academic years in residence, over and above that required for the bachelor's degree. Some institutions confess to accepting even correspondence and extension courses as credit toward the degree. Several universities either do not require a thesis or regard it very lightly. Some require special written and oral examinations in addition to the regular examinations in course; others require none at all."

Within the last ten years, and especially within the last five years, the number of master's degrees granted in the United States has increased at an astounding rate. Among members of the Association of American Universities during this period there has actually been a slight decrease in the number of master's degrees granted, although two universities of this group are notorious for the great increase in degrees of this kind which they have issued and the low standards which they tolerate in connection with the work. Among institutions outside the Association, which are doing graduate work, the rate of increase in the granting of the master's degree is over 300 per cent. A very significant feature also in this connection, which indicates a greatly changed conception of the master's degree, is the fact that most of these master's degrees have been granted by teachers colleges.

In 1934, the Association of American Universities appointed a special Committee on the Master's Degree, on which it was my privilege to serve. The committee was charged with the difficult task of pointing the way out of this chaos of the master's degree; if possible, to set up standards which the Association could approve, and by the power of its silent influence cause to prevail throughout the land. The optimism of the Association in appointing this committee may appear far greater than I believe it actually was. In any case, the committee presented a report at the annual meeting of the Association held in November 1935, at Ithaca, N. Y., which was officially adopted at that

meeting, and which to my mind is soon to produce definite results.

In the first place, the report of the committee has impressed general academic groups, in particular the American Council on Education and the United States Office of Education, with the fact that educators are seriously concerned about the integrity of the master's degree and regard its preservation as an immediate educational problem of prime importance. This report played a large part in the movement which resulted in the summoning of a "few leaders in this field" by J. W. Studebaker, United States Commissioner of Education, to a "Conference on Research and Graduate Instruction" on March 29, 1937. The officials of the American Council on Education meanwhile had also become very much interested in the work of the Committee of the A. A. U. on the Master's Degree, and after several conferences with the committee expressed themselves as willing at least to attempt a nation-wide survey of practices in connection with the granting of this degree. The purpose of this investigation was to set up principles for the administration of the master's degree to which the American Council on Education could give its full support. This investigation did not take place. Instead, the American Council on Education joined the Commissioners' Conference and pooled its interest in the master's degree with the other general topics on graduate work now being considered by the Conference. It should also be stated that the Association of Deans and Directors of Summer Sessions, at its annual meeting held at Johns Hopkins University in November 1937, appointed a committee to present to the Commissioner's Conference its concern and interest in the master's degree and to offer certain suggestions as to the proposed study of the problems in connection with it. Thus the leading interests of the master's degree have allied themselves with the Commissioner's Conference. Thus far the activities of this Conference have resulted in a confidential preliminary report on graduate studies by Isaiah Bowman,

President of Johns Hopkins University, printed for circulation among its members only.

Just what this group, which I have designated as the Commissioner's Conference, will attempt to do for the master's degree, it is difficult to say at this time, but I am ready to state, on the basis of my own experiences with the Commissioner's Conference, that any investigation and recommendations fostered by it will follow essentially the spirit of the report of the Committee of the Association of American Universities. The spirit of this report is embodied in two paragraphs which I shall now quote:

"The master's degree is variously described as a research degree, a professional degree, a teachers' degree, and a cultural degree. The work included in the requirements for the degree is regarded as preparation for further graduate work, as preparation for the practice of some profession (including teaching), as an extension of the cultural objectives ascribed to the bachelor's degree, or as a period of advanced study.

"The committee is of the opinion that the work for the master's degree may justly serve any or all of these objectives and that attempts to characterize the work for the master's degree exclusively on the basis of one or the other of the objectives given above is likely to prove artificial and futile."

In other words, ladies and gentlemen, we are going to get a very complex conception of the master's degree and its connotation. I venture to predict that at least three of the purposes of the master's curriculum (research, professional training, teaching training), and possibly the fourth (cultural training), as described in the report of the 1935 Committee of the A. A. U. will be carefully defined and declared valid for this day and age.

And now I come to the second part of my paper. Just what will be the effect of this educational trend on Catholic graduate instruction? Will it overwhelm us regardless of our traditions and better judgments as certain other non-

Catholic educational movements in the past have unfortunately been so successful in doing? Time, of course, alone will tell, but I wish at this time to remind you of certain facts concerning this matter of the master's degree and to offer, with your permission, a few suggestions.

I do not have to speak in detail to an audience like this about the early history of the master's degree. It had its origin, of course, in the mediaeval university, and was the highest mark of distinction that anyone could receive for academic training. When in the middle nineteenth century the Ph.D. degree was evolved as the sign of training in research, the master's degree in general continued to indicate, especially in Great Britain, a very distinguished intellectual training, not in research alone, but in the broad field of culture including research, as many thought, in a far better sense of the word.

When in the late nineteenth century, the two degrees were imported into the United States, the Ph.D. from Germany and the master's degree from England, there was a feeble attempt to maintain the traditional distinction between the two degrees. In the records of the early history of my own university, you will read that a candidate for the master's degree may not also be a candidate for the Ph.D. degree, that the two curricula are quite distinct and different, and independent units by themselves. But this did not continue long anywhere, and because of the consideration of research common to both curricula, and since a shorter period of time was required to obtain the master's degree, the Ph.D. degree came to be regarded as the culmination of training in research, and the master's degree as a preparation for it. Naturally, the course of studies for the master's degree emphasized general background in preparation for research but also introduced the student to its mechanism and methods.

Now this was the nature of the master's degree when American educators first thought of requiring such a training for teachers in certain classes of institutions in their

educational systems. They wanted their teachers trained for thinking, because only if one can think well himself can he teach others so to think, and the ability to think, after all, is what all good teaching aims to achieve, be it in the kindergarten or in the university. But when did American educators begin to break away from the idea of a master's degree as training in research? To be brutally frank, ladies and gentlemen, university educators began to think of new conceptions of the master's degree, at least in part, when they found themselves with enormous educational plants on their hands, weighed down with heavy mortgages, and when at the same time they discovered that the teachers who were obliged to procure the master's degree were intellectually incapable of meeting the old requirements, and that unless they changed these requirements they would lose students and the fees which they contribute to the university income. Now, I will admit that there is also something to be said for pointing the work of the master's degree directly toward the teacher's needs, since nearly all those aspiring to this distinction are going to be teachers, or directly toward one of the professions. But this can be done quite effectively without changing to any great extent the essential spirit of the master's program as we have explained it above, as a training in thinking, a training in research.

Of the possible four variations of the master's degree which, in my opinion, will eventually find confirmation in the final report of some national commission of educators—namely, as a research degree, a professional degree, a teacher's degree, and a cultural degree—only the first three are truly valid, if the master's degree is going to be considered a graduate degree. The cultural will be abundantly affected in all three curricula, but any curriculum solely concerned with the cultural is distinctly of the undergraduate kind, if American educators are to maintain any degree of consistency in their professed educational principles. In developing curricula to carry out these different concep-

tions of the master's degree, it will be possible, and truly necessary, if the degree is going to maintain the respect of the educational world, to keep the requirements on a truly graduate level. As a definite example of my meaning, I refer you to the program at Harvard University leading to a special master's degree for teachers which is unlike similar degrees in all other institutions in that the work required is of a truly graduate nature, and was not planned to enable the weak to achieve the greatness of the master's degree. It is quite possible to give so-called content courses in a manner worthy of graduate credit.

With this conception of the master's degree, any institution, regardless of its name, which would offer it should first of all have a faculty whose members both have been truly trained in research and are themselves actively engaged in solving research problems. The institution should have properly equipped laboratories and libraries. The laboratories should include special private laboratories for graduate students, with sufficient funds available to procure the necessary materials for a scientific study of the problems at hand. The libraries should not consist of general collections of books, but rather of well-selected fundamental tools of research, including the back numbers and current issues of scientific periodicals, and again with funds at hand for the purchase of special monographs dealing with questions pertinent to the research problems of faculty and students alike.

This is not the place to enter upon a discussion of the details of the administration of the master's degree, but certain outstanding features of administration, in which American institutions have allowed grave abuses to arise may well be mentioned. The period of residence should be long enough and continuous enough in one institution to enable the student to gain real profit from contact with scholars, with general and special libraries, and also with fellow students whose research experiences will play an important part in his own training. Certainly it could not

be less than a full academic year or its exact equivalent in summer sessions. Three or even four summer sessions of six weeks each will not suffice.

In the curriculum of the master's degree, all courses should be strictly of graduate calibre. Some will necessarily consist largely of the imparting of facts already discovered for the purpose of widening the students' background of knowledge and of conveying to him the results of the latest researches, but such courses should always stress the sources of facts and point to the techniques by which these facts were established. One or even two courses, however, should be confined entirely to the search for facts.

While it is not to be expected that a candidate for the master's degree will contribute greatly to the sum total of human knowledge, it certainly is expected that he will learn the technique by which he will be able to make a worthwhile independent study some time later. Need I say that neither courses by correspondence nor extra-mural courses given far away from necessary physical equipment will not meet the requirement?

It is highly desirable that a candidate for the master's degree be required to perform some original investigation even of a very restricted nature but in an approved, finished manner. This may well be the master's thesis or dissertation. In itself it may contribute little or nothing to what is already known, but as an exercise in methods of investigation it may be of great value.

As the final step in the administration of the work for the master's degree, the candidate should give evidence of an ability to review intelligently an extensive field of knowledge such as his major field, to select and retain as practical information the salient facts of this field. With this should go an ability to appraise the value of various kinds of information and skill in applying information in a scientific manner. A comprehensive examination, oral or written,

or both, composed with due care, will serve the purpose of testing for this requirement.

But in conclusion let us return to the general consideration of the master's degree and the Catholic institution of higher learning. In the first place, will the Catholic college, under the pressure of local demand and under the delusion that lustre will be added to its academic reputation, enter upon a program for the master's degree which either will distract it from its chief objective or add to the existing chaos of the common understanding of the significance of that degree? This question may be answered in part today. The statistics of the Committee on Graduate Study of this Association show a rather healthy attitude in this matter on the part of Catholic colleges. We have witnessed a growing tendency on their part to abandon graduate work and to focus attention on their main job, an education in the liberal arts or in some allied professional field. Up to the present, at least, the Catholic college has had no major part, certainly in no degree comparable to that of the non-Catholic college, in contributing to the debacle of the master's degree. Let us hope that this good record of the Catholic college will continue.

But what about the Catholic graduate school or university? My personal opinion is that up to now the Catholic graduate school has at least done its best to preserve the nature of the master's degree in something like its traditional spirit, as a training in graduate study. I cannot say that this has always been carried out with genuine success, but the right intention has nearly always been present. But with the present trend to make the master's degree, as I have shown above, serve at least three distinct aims, and to make all curricula leading to that degree within the intellectual group of even the poorest teachers, and with at least two of our leading privately endowed American universities joining in this movement, and with the great pressure of our own teaching religious communities in demanding a weaker master's degree for their subjects who

cannot meet the more stringent requirements, and also against the argument of Superiors about saving money since in most states one kind of a master's degree is as good as another, what will our Catholic graduate schools do?

My hope is that they will broaden the objectives of their curricula leading to the master's degree so as to recognize three types of master's degrees; first, the traditional type giving training for and in research, recommended especially for prospective college teachers who in all probability will some day go on toward the doctorate; second, the teacher's or pedagogical type, recommended for teachers in secondary school, with stress mainly on content and to a less degree on pedagogy, on the assumption that these students have had much pedagogical training in their undergraduate days and need strengthening of content knowledge; third, the purely professional type, recommended to members of the important professions who wish additional training in background and in method for the study of possible solutions of the various problems in their respective fields. In expanding the general aims of the master's degree as here indicated, there should be and there need be no lowering of graduate standards. It will still be possible to maintain the best traditional characteristics of the master's degree. The spirit of inquiry into the sources of information may be maintained throughout, the acquisition of a scientific control of the important facts in a field of knowledge is certainly desirable in the three types of curricula, and a genuine interest in the increase of the sum total of human knowledge should certainly be developed in each of the three programs. All this is entirely in accord with the traditional principles of the master's degree. It is also in no way opposed to modern efforts to direct the work of the master's degree toward a specific end. Let us be ready to adapt the work of the master's degree to meet the new demands placed upon it, but in so doing let us continue to give the master's degree as a graduate degree, preserving in all the requirements, therefore, the true spirit of scientific inquiry.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 20, 1938, 2:00 P. M.

The meeting of the Secondary-School Department was called to order by the President, Rev. Leo C. Gainor, O.P., in Peter Engelmann Hall of the Milwaukee Auditorium.

The minutes of the meetings held in Louisville last year were accepted as printed in the Proceedings of the Association.

Rev. Bernardine B. Myers, O.P., reported progress in the work of the Library Committee. The list of books by Catholic writers suitable for high-school students is in process of formation and will be presented to the American Library Association for inclusion in their list. The Committee was continued.

Rev. Julian L. Maline, S.J., Chairman of the Standing Committee on Policies, reported that he had distributed the first draft of the Catholic philosophy of secondary education, and a list of objectives for the Catholic secondary school. The statement covering twenty typewritten pages was approved in the main by three members of the Committee and was revised and simplified by the President of the Department. The report was adopted and the Committee continued.

Brother Agatho, C.S.C., Chairman of the Committee on Religion, reported that it had not functioned beyond preparing the religious program for the third session of the present convention. The Committee is to be continued, with changes in its personnel to be announced later.

The report on the Regional Units appears elsewhere in

these Proceedings. The Committee was discharged with thanks.

An amendment to the By-Laws of the Department, necessitated by the formation of Regional Units, was proposed by the President and read by the Secretary. Action was deferred until the last session of the Department, as required by Article IX.

The Chair was authorized to appoint the customary committees and announced the following:

On Resolutions: Rev. Michael J. Martin, A. M., Dubuque, Iowa, Chairman; Brother Joseph Matthew, F.S.C., A.M., St. Paul, Minn.; Sister M. Evangela, S.S.N.D., A.M., South St. Louis, Mo.

On Nominations: Brother William, S.C., A.M., Bay St. Louis, Miss.; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.; Sister M. Sylvester, O.S.U., A.M., Louisville, Ky.

Miss Eloise Daubenspeck, Broadcasting Director of the American School of the Air, announced that her services would be available to all interested in educational broadcasting at the exhibit booth or at headquarters, Columbia Broadcasting System, 485 Madison Avenue, New York, N. Y.

Rev. John LaFarge, S.J., Associate Editor of *America*, New York, N. Y., read a paper on "Democracy and the Catholic High School," which outlined the possibilities of Catholic Action against Communism. Discussion.

The platform was then turned over to Miss Dorothy Buchholz, Chairman of the Milwaukee Sodality Union, who conducted the remainder of the afternoon program. Mr. James Baker, Senior, Fenwick High School, Oak Park, Ill., delivered a stirring address, "For Christ and His Kingdom," in which the work of Cisca (Chicago Inter-Student Catholic Action), the Chicago Students' Catholic Action Association was outlined. Miss Virginia Chmelik, Senior, of the local St. Mary's Academy, in a very appealing manner, outlined the possibilities of "Catholic Action by High-School

Students." She was followed by boys and girls who reported actual projects realized in the various Milwaukee High Schools. Reference was made to the exhibits displayed on the ground floor of the auditorium, showing Catholic High-School activities for God and Country. Brother William, S.C., complimented the participants on the fine program and the evidences of Catholic Action.

SECOND SESSION

THURSDAY, April 21, 1938, 9:30 A. M.

The second session was called to order by the President. "The Vital Importance of Social Studies" was the topic presented by Rev. John M. Nugent, O.P., A.M., Professor of Social Studies, Fenwick High School, Oak Park, Ill. A lively discussion followed, in which the urgent need of adjusting our curriculum to the needs of modern living was stressed.

The Most Reverend John B. Peterson, Bishop of Manchester, and President of the National Catholic Educational Association, honored us with a visit and a brief address in which he insisted upon the importance of the work to be done in secondary schools. Here is the real battlefield in which the war for God is waged. He also remarked that church history and profane history must go hand in hand, as both are the record of the mutual relations between God and men. They are not two separate channels, but one mighty stream.

E. D. Grizzell, Ph.D., University of Pennsylvania, Chairman, Executive Committee, Cooperative Study of Secondary-School Standards, Philadelphia, Pa., gave an outline of the "New Procedures for Evaluating Secondary Schools." With the aid of slides and "thermometer" charts, he explained the new technique for the appraisal of high schools. The discussion brought out the admission that there were intangibles which could not be appraised by any scales.

THIRD SESSION

THURSDAY, April 21, 1938, 2:30 P. M.

Brother Agatho, C.S.C., Vice-President of the Department and Chairman of the Standing Committee on Religion, presided.

Sister M. Ursula, R.S.M., Ph.D., Mercy High School, Milwaukee, Wis., developed the topic "The Preparation of Our High-School Teachers of Religion." The discussion brought the need of having specialists in Religion but questioned the semester-hour method of judging proficiency in this matter.

The second paper of the afternoon, "A Catholic High-School Student's Influence in His Community," was presented by Rev. George J. Flanigen, S.T.D., Diocesan Superintendent of Schools, Nashville, Tenn. Discussion.

FOURTH SESSION

FRIDAY, April 22, 1938, 9:00 A. M.

In the temporary absence of Rev. Leo C. Gainor, O.P., Very Rev. J. B. Moriarity opened the session.

A very practical paper was presented by Brother Joseph Matthew, F.S.C., A.M., Director, Cretin High School, St. Paul, Minn., on "A More Useful Training for Citizenship." The discussion further emphasized the need of curricular adjustments to modern needs.

Mrs. Thomas F. McCormick, A.M., Past-President of The League Archdiocesan Home and School Associations, insisted upon close cooperation of the home and school in Catholic education in her paper, entitled "The Parent-Teacher." The discussion called attention to the need of close coordination in the work of teachers and parents, and that a possible aid in this direction would be the formation of a Parent Department of the National Catholic Educational Association.

The meeting was then converted into a final business session.

The following amendment was again read by the Secretary:

PROPOSED AMENDMENT

to the

By-Laws

of the

SECONDARY-SCHOOL DEPARTMENT OF THE
NATIONAL CATHOLIC EDUCATIONAL
ASSOCIATION

ARTICLE V

(2) There shall be an Executive Committee composed of members as follows: (a) The officers of the Department; (b) the Secondary-School Department members of the General Executive Board elected by the Department; (c) the chairman of each Regional Unit; (d) one elected delegate from each Regional Unit; (e) members at large.

The term of office of group (c) shall correspond with the term of chairmanship in the Regional Unit.

The delegates, group (d), from the Regional Units shall serve for three years or until their successors are elected by the Regional Unit.

The members at large, group (e), shall be elected annually by a majority vote of the qualified members of the Department present and voting.

The Secretary moved the adoption of the amendment, which was seconded by Rev. Joseph P. Ryan, C.M., and adopted without dissent.

The Chairman of the Committee on Resolutions submitted the following:

RESOLUTIONS

The members of the Secondary-School Department wish to express their genuine appreciation to His Excellency, the Most Reverend Samuel Alphonsus Stritch, Archbishop of

Milwaukee, for having invited the National Catholic Educational Association to convene in his episcopal city; for having pontificated at the formal opening, Wednesday morning, and for the words of greeting and encouragement extended at the time. The Department is likewise grateful to the pastors, the superiors of religious institutions, and to the many others for their hospitality during these days. It is also deeply appreciative of the splendid work done by the Reverend Edmund J. Goebel, Chairman of the local Convention Committee, and his associates.

WHEREAS, The Department has suffered a serious loss in the death of Brother Philip, F.S.C., at one time President of the Department and, at the time of his death a member of the Executive Committee,

Be it resolved, That condolences be sent to his Provincial and that prayers be offered for the repose of his soul by the members of the Department.

WHEREAS, The Department has devoted its sessions to the philosophic, economic, religious, and social phases of conditions as they affect the Catholic High School and American Citizenship today,

Be it resolved, That the Secondary-School Department continue to direct its interest and concentrate its powers for the realization of Catholic Education as outlined in the Holy Father's Encyclicals and Letters on Christian Education.

(Signed) MICHAEL J. MARTIN, *Chairman*.
BROTHER JOSEPH MATTHEW, F.S.C.
SISTER M. EVANGELA, S.S.N.D.

The adoption of these resolutions was moved by Brother Agatho, C.S.C., seconded by Rev. Curtis J. Sharp, S.J., and accepted by the Department.

The Committee on Nominations submitted the following:

President: Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio.

Vice-President: Brother Agatho, C.S.C., A.M., Indianapolis, Ind.

Secretary: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Members of the General Executive Board: Rev. Julian L.

Maline, S.J., Ph.D., Milford, Ohio; Brother Agatho, C.S.C., A.M., Indianapolis, Ind.

Members of the Department Executive Committee: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Raymond G. Kirsch, A.M., Toledo, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Rev. Michael J. Martin, A.M., Dubuque, Iowa; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. James T. O'Dowd, Ph. D., San Francisco, Calif.; Rev. John F. Ross, Ph.D., Brooklyn, N. Y.; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Rev. Leo J. Streck, A.B., Covington, Ky.; Rev. John M. Voelker, Ph. D., Milwaukee, Wis.; Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.; Brother A. Philip, F.S.C., A.M., New York, N. Y.; Brother Joseph Matthew, F.S.C., A.M., St. Paul, Minn.; Brother Oswald, C.F.X., A.M., Baltimore, Md.; Brother William, S.C., A.M., Bay St. Louis, Miss.; Sister M. Evangela, S.S.N.D., A M., South St. Louis, Mo.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister M. Sylvester, O.S.U., A.M., Louisville, Ky.

(Signed) BROTHER WILLIAM, S.C., *Chairman*.
SISTER M. SYLVESTER, O.S.U.
JOSEPH C. MULHERN, S.J.

Rev. Gabriel J. Barras, S.J., moved that the nominations be closed and that the Secretary be empowered to cast one ballot for the Department. This motion was seconded by Rev. Joseph P. Ryan, C.M., and passed by the Department.

A resolution, suggested by the last paper on the program, was then submitted by Rev. Joseph P. Ryan, C.M., to the effect that a Committee be appointed by the Chair to study the feasibility of a Parent Department of the National Catholic Educational Association, which should report back to the Department at the next annual meeting. The motion

was seconded by Rev. Curtis J. Sharp, S.J., and passed by the Department.

A vote of thanks was tendered to the President and Secretary by Rev. Curtis J. Sharp, S.J., for the efficient manner in which the meetings were conducted. Duly seconded and accepted.

Adjournment.

EUGENE A. PAULIN, S.M.,
Secretary.

MEETINGS OF DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

CHICAGO, ILL., December 29, 1937, 10:00 A. M.

The meeting held at De Paul University, was opened with prayer by Very Rev. Msgr. John J. Healy, with the Chairman, Rev. Leo C. Gainor, O.P., presiding. The roll call showed the following members were absent: Rev. P. A. Roy, S.J., Brother Edmund, C.F.X., Sister M. Claudia Frances, O.M., Sister M. Polycarp, C.C.V.I., Rev. James T. O'Dowd, Brother Philip, F.S.C. (deceased), Rev. D. A. Keane, S.J., and Sister M. Sylvester, O.S.U., all of whom had written the Chairman giving their reasons for non-attendance.

The Chairman voiced the sentiments of the body in expressing deep regret at the loss sustained in the death of Brother Philip, F.S.C., and instructed the Secretary to send a message to that effect to his superiors. Brother Edmund, C.F.X., recently appointed to the high office of Provincial of his Order, sent in his resignation. These two members were replaced, subject to the approval of the Department at its spring meeting, by Rev. Michael J. Martin, Dubuque, Iowa, and by Brother Julius J. Kreshel, S.M., St. Louis, Mo., both present at this meeting.

The reading of the minutes of the last session was dispensed with as they will appear in the forthcoming Proceedings of the Convention at Louisville.

The Committee on Religion, under the chairmanship of Brother Agatho, C.S.C., was instructed to provide the Thursday afternoon program at the Milwaukee Convention.

Rev. Bernardine B. Myers, O.P., Chairman of the Committee on Secondary-School Libraries, reported upon the work thus far accomplished in collaboration with the Catholic Library Association. Sister M. Louise, R.S.M., Brooklyn, N. Y., was appointed a member of this Committee. A list of books by Catholic authors was submitted to each

member present, and mailed to those who were absent. The Committee was commended for its excellent work, and the Committee was continued pending the revision and completion of the book list.

The Chairman of the Committee on Policies, Rev. Julian L. Maline, S.J., submitted a tentative report and promised a complete draft by February 1. A proposed statement of policies will be ready for submission to the Milwaukee Convention.

A report of the progress was submitted by the Chairman of the Committee on Regional Units, Brother Eugene A. Paulin, S.M. The five recommendations made last April and recorded in the Proceedings of the Louisville Convention were all realized as far as circumstances permitted. The individual reports were as follows:

The New England Regional Unit, under the leadership of Rev. D. A. Keane, S.J., assisted by Sister M. Claudia Frances, O.M., met with little encouragement, and no organization has as yet been effected. These leaders are hopeful that better progress may be reported after an educational campaign.

The Middle Atlantic Regional Unit has been eminently successful as reported by Rev. Joseph P. Ryan, C.M., the leader, and Brother Benjamin, C.F.X. A special meeting of representatives of the Catholic high schools and academies was held at the Bishop McDonnell Memorial High School in Brooklyn, December 27. Registration showed 387 present, representing 176 different institutions. A very instructive program was presented and a paper on Vocational Guidance by Sister M. Gertrude brought out a resolution recommending that a series of courses be introduced into Catholic colleges, which would train counsellors for our high schools. Commercial educational exhibits were displayed, as well as educational films. A complimentary luncheon was served, and all expenses were borne by the diocesan authorities.

Special thanks are due to His Excellency, the Most Rev-

erend Thomas E. Molloy, Bishop of Brooklyn, to Very Rev. Msgr. Joseph V. S. McClancy, Superintendent of Schools, and to Rev. John F. Ross, Principal of the High School. In conformity with the By-Laws of the Regional Units, Rev. Joseph P. Ryan, C.M., was elected Chairman, Brother Benjamin, C.F.X., Vice-Chairman, Sister M. Lumena, S.S.J., Secretary, and Rev. John F. Ross, member of the Department Executive Committee.

The North Central Regional Unit is being organized by Brother Julius J. Kreshel, S.M., assisted by Sister M. Evangela, S.S.N.D. A report was submitted by the leader showing that the diocesan superintendents were heartily in favor of the movement, and over one hundred schools indicated their willingness to send representatives to the meeting, which is to be held in connection with the North Central Convention, April 6, 1938, at Hotel Stevens in Chicago. A meeting of principals of Catholic Secondary Schools of Chicago is to be held at De Paul University on the morning of Saturday, January 8, for the purpose of discussing the first meeting of the North Central Unit, and to make suitable arrangements for its success. The Midwest Regional Unit of the College and University Department invited our Unit to have a joint luncheon meeting with them.

Rev. P. A. Roy, S.J., and Sister M. Polycarp, C.C.V.I., of the Southern Regional Unit were not able to be present, but both sent reports of the progress thus far made in the organization. A meeting is planned in connection with the Southern Association of Colleges and Secondary Schools to be held at the Adolphus Hotel in Dallas, March 31, 1938.

Rev. James T. O'Dowd, Assistant Diocesan Superintendent of Schools, San Francisco, sent a report in which he states that a separate set-up seems to be desirable for the West and the Northwestern Regional Units. He promised to work out a plan during the Christmas vacation and send a more complete report later.

The next matter taken up at the Chicago meeting was a tentative program for the Milwaukee Convention. A sug-

gested program had been sent by the Chairman to each member of the Executive Board. The proposed plan and suggested speakers were discussed in some detail and additional suggestions were made. Particular discussion was elicited by the proposed plan of the Chairman of allowing high-school students to take the floor in a demonstration and discussion at one of the forthcoming sessions at Milwaukee. It was finally moved by Father Ryan, and seconded by Father Streck, that the Executive Committee would not favor this proposal. A vote was taken by raising of hands and it indicated that twelve of the members present and voting were in favor of such a demonstration and five opposed it. The sense of this motion, however, was that this vote should not be taken as a precedent, but that it represented the wishes (majority of the members present) for the Milwaukee Convention. The Chairman, after consultation with the members and consideration of their suggestions, assumed the responsibility of arranging the program and securing the speakers for the Milwaukee Convention.

Rev. Edmund J. Goebel reported on the arrangements made for the Convention in Milwaukee after the visit of the Secretary General, Dr. George Johnson, to Milwaukee. The headquarters are to be at Hotel Pfister and advance reservations can be secured by writing to Father Goebel at 625 N. Milwaukee St., Milwaukee, Wis. The Municipal Auditorium will be the scene of all activities, including the opening Solemn High Mass. Commercial exhibits, committee rooms, dining rooms, etc. will all be under the same roof, and we were assured of a hearty welcome and a very pleasant meeting.

A vote of thanks to Rev. H. J. Ahern, C.M., and through him to De Paul University was passed unanimously, for their kind hospitality.

The meeting was closed with prayer by Father Moriarity.

EUGENE A. PAULIN, S.M.,

Secretary.

SECOND MEETING

MILWAUKEE, WIS., April 19, 1938, 2:00 P. M.

The meeting was called to order at 2:00 P. M. by the President, Rev. Leo C. Gainor, O.P., in the Blue Room of Hotel Pfister. The following members were not present: Brother Agatho, C.S.C., Very Rev. Msgr. John J. Healy, Rev. Raymond G. Kirsch, Very Rev. J. B. Moriarity, Rev. James T. O'Dowd, Rev. Leo J. Streck, Rev. D. A. Keane, S.J., Brother Julius J. Kreshel, S.M., and Rev. John F. Ross.

It was moved and seconded that the minutes of the executive meeting held at De Paul University, Chicago, Ill., December 27, 1937, be accepted as previously submitted to all the members in mimeographed form.

Brief reports by the Committees on Policies, Library, and Regional Units were submitted by the respective Chairmen: Rev. Julian L. Maline, S.J., Rev. Bernardine B. Myers, O.P., and Brother Eugene A. Paulin, S.M. As the last-named Committee had fulfilled its purpose of discovering the feasibility and advisability of Regional Units, it begged to be discharged. This was so ordered, subject to the approval of the Department.

Owing to the organization of the Regional Units, an amendment to the By-Laws of the Department, Art. V., Sec. 2, was proposed by the Reverend President. A motion was made to this effect by Brother William, S.C., and seconded by Brother Benjamin, C.F.X. This was later submitted to the Department. (See Art. V., Sec. 2, p. 240.)

The following members have handed in their resignation, which was accepted with thanks for the services rendered: Rev. H. J. Ahern, C.M., Sister M. Claudia Frances, O.M., Sister M. Polycarp, C.C.V.I.

The Chairman of the Committee on Policies, Rev. Julian L. Maline, S.J., requested instructions as to the manner of proceeding in his work. It was suggested that it might be well to follow the plan pursued by the Medical Association in outlining objectives for hospitals. This Association began

by submitting a skeleton outline to members of their profession. If we would follow this method, submitting an outline, follow this by a questionnaire inquiring as to how the objectives have been realized, something very creditable could be expected. The program agreed upon was to send out an outline, then, afterwards, to define the means by which these aims should be attained, and finally test out the results.

The question of the November meeting of the General meeting had been called by the Secretary General, and then cancelled without any explanation. A motion was made by Brother William, S.C., seconded by Rev. Michael J. Martin, that a resolution be passed, instructing the President to request an explanation from the General Executive and report back to the Executive Committee of the Department. The ballot indicated eleven affirmative and three negative votes.

The question of allocation of funds to the Department for the organization of activities and studies such as Regional Units, Libraries, and Policies was then discussed. Some members favored a definite percentage of the dues paid into the treasury by members of the Department, others that definite sums be requested from the Secretary General for definite purposes, and then as much work would be assumed as the budget would warrant. The President requested Brother Eugene A. Paulin, S.M., to take the chair in order that he might speak on the subject. The President stated that Doctor Johnson had visited our meeting before it was called to order. He stated that the General Executive Board recognized that this financial situation required some permanent basis and that the General Executive Board will probably appoint a committee to study the entire matter and report its recommendations. The President, therefore, recommended that our Department take no action at this time. The question, thereupon, was tabled.

Rev. P. A. Roy, S.J., made a motion that the Chair appoint a Standing Committee on Regional Units, the duty of which would be to develop and oversee the formation of other Units

in regions where they do not as yet exist and which would function as a control board for these activities. Seconded by Brother William, S.C., and so ordered.

Attention was called to the commercial exhibits as well as to the display of art work from the local schools. The anti-God posters of Communists and the religious posters of High-School Students from Milwaukee and Chicago were also to be visited.

Thanks were expressed to Rev. Edmund J. Goebel for the efficient way in which he prepared for the Convention.

The meeting was adjourned with prayer by Father Roy.

EUGENE A. PAULIN, S.M.,

Secretary.

BY-LAWS OF THE REGIONAL UNITS OF THE SECONDARY-SCHOOL DEPARTMENT

ARTICLE I

Name

The name of the organization shall be "The..... Regional Unit of the Catholic Secondary-School Department" of the National Catholic Educational Association. (Hereafter referred to as the "Regional Unit.")

ARTICLE II

Purposes

The purposes of this Regional Unit shall be:

Section 1. To work in harmony with the national organization, "The Catholic Secondary-School Department of the National Catholic Educational Association." (Hereafter referred to as the Department.)

Sec. 2. To provide opportunities for the fruitful discussion of problems common to Catholic schools in the Regional Unit, as well as problems pertinent to particular groups or types of schools within the Regional Unit.

ARTICLE III

Membership

Section 1. Membership for the Regional Unit shall be drawn from the area comprised of (Here list the States included in the Regional Unit.) Membership shall be Voting and Non-Voting.

Sec. 2. Voting Membership. Any high school or academy holding institutional membership, or any individual holding associate membership in the Department.

Sec. 3. Non-Voting Membership. Any Catholic high school not holding membership in the Department.

ARTICLE IV

Officers

Section 1. The Officers of the Regional Unit shall be a Chairman, a Vice-Chairman, and a Secretary. All officers shall be elected at the annual meeting, a majority vote of those institutions present being necessary to elect. All officers shall hold office from the adjournment of the meeting at which they are elected until the adjournment of the meeting at which their successors are elected.

Sec. 2. The Chairman shall hold office for one year and may be reelected to succeed himself. He shall be responsible for all activities of the Regional Unit. He shall be a representative of the Regional Unit on the Executive Committee of the Department. (Article V, Section 2, By-Laws of the Department.)

Sec. 3. The Vice-Chairman shall hold office for one year and may be reelected to succeed himself. He shall act as an assistant to the Chairman and shall succeed to that office in case it becomes vacant.

Sec. 4. The Secretary shall hold office for one year and he may be reelected to succeed himself. He shall keep the minutes of the annual meeting. He shall keep an accurate list of the members of the Regional Unit, and a record of the attendance at meetings. He shall provide for registration and prepare a list of the member institutions present, with the name of the official representative of each institution to be used in recording the vote of the Regional Unit.

Sec. 5. A representative to serve on the Executive Committee of the Department (as provided by Article V, Section 2, By-Laws of the Department) shall be elected for a term of three years.

ARTICLE V

Committees

Section 1. There shall be a Regional Executive Committee for this Regional Unit constituted of the three officers named

in Article IV, Section 1. This Regional Executive Committee shall assist the Chairman in planning the activities of the Regional Unit, in arranging the annual program, and in making other necessary arrangements.

Sec. 2. There shall be appointed by the Regional Chairman at the beginning of the annual meeting, a Nominating Committee, consisting of three members. It shall be the duty of this Committee to select nominees for the elective offices and report to the Regional Unit at the close of the annual meeting.

Sec. 3. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Regional Unit.

ARTICLE VI

Meetings

Section 1. The Regional Unit shall hold its annual meeting at the time and place selected by the Regional Executive Committee. It is recommended, however, that this coincide as far as may be possible, with the time and place selected for the meeting of the non-sectarian standardizing agency of the respective regions.

Sec. 2. The Regional Chairman, with the advice of the Regional Executive Committee, shall call such other meetings of the Regional Unit as he deems necessary.

Sec. 3. The rules contained in "Roberts' Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws of the Regional Unit.

ARTICLE VII

Right to Vote

Section 1. Any high school or academy holding institutional membership in the Department shall have one vote each, the same to be cast by the Principal or his official representative.

Sec. 2. Any individual holding individual membership in the Department shall have one vote, which may not be cast by proxy.

ARTICLE VIII

Amendments

Any proposed amendment to these By-Laws not inconsistent with the Constitutions of the Association and the By-Laws of the Department, may be passed at any annual meeting by a majority vote of the members present and qualified to vote, provided that notice of the proposed amendment has been sent to the voting membership at least two weeks in advance of the meeting. Any amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

REPORT

REPORT OF THE COMMITTEE ON REGIONAL UNITS

MILWAUKEE, WIS., April 19, 1938.

Three regions have established units and the other three hope to be organized in the near future.

The *New England Unit*, under the leadership of Rev. D. A. Keane, S.J., assisted by Sister M. Claudia Frances, O.M., is not as yet constituted.

The *Unit of the Middle Atlantic States* is fully organized, as was reported at the Executive Meeting in Chicago last December by the leader, Rev. Joseph P. Ryan, C.M.

The following officers were elected: Chairman, Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Vice-Chairman, Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Secretary, Sister M. Lumena, S.S.J.; Delegate to the Department Executive Committee, Rev. John F. Ross, Ph.D., Brooklyn, N. Y.

The *Southern Unit*. Rev. P. A. Roy, S.J., and Sister M. Polycarp, C.C.V.I., arranged a luncheon meeting in Dallas in connection with the convention of the Southern Association of Colleges and Secondary Schools, March 30. There were 75 administrators of High Schools and Academies present, and the By-Laws of the Southern Regional Unit were adopted unanimously. Rev. Leo C. Gainor, O.P., President of the Department, made a stirring appeal for cooperation in attempting the solution of the many problems confronting Catholic education, and assured the wholehearted help of the parent association.

The following officers were elected: Chairman, Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.; Vice-Chairman, Rev. Thomas S. Zachry, Dallas, Tex.; Secretary, Sister Mary of the Cross, C.C.V.I., San Antonio, Tex.; Delegate to the Department Executive Committee, Brother William, S.C., A.M., Bay St. Louis, Miss.

The *Central Unit* came into being at Hotel Stevens,

Chicago, Ill., April 6. Registration showed that 138 individuals, representing 104 schools, were in attendance, in spite of a nine-inch snowfall. Brother Julius J. Kreshel, S.M., deserves great credit for organizing the meeting and in communicating his enthusiasm to the audience. Rev. Julian L. Maline, S.J., distributed mimeographed copies of the By-Laws, which were approved without dissent. The formal paper of the morning, "Seven League Boots for Supervision," was presented by Sister Bertrande Meyers, D. St. V. de P., Marillac Seminary, Normandy, Mo. Drawing on experience, she told of an effective and economical way of supervising a school in cooperation with the entire faculty. Rev. Leo C. Gainor, O.P., President of the Secondary-School Department, impressed the audience with the need of loyalty to the national organization.

The following officers were elected: Chairman, Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.; Vice-Chairman, Sister M. Francis, S.N.D. de Namur, Cincinnati, Ohio; Secretary, Brother John Berchmans, F.S.C., St. Paul, Minn.; Delegate to the Department Executive Committee, Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.

After the presentation of the newly elected officers, the group adjourned for a joint luncheon with the Midwest Regional Unit of the College and University Department. His Excellency, the Most Reverend Henry P. Rohlman, Bishop of Davenport, said grace. The toastmaster, Rev. Edward A. Fitzgerald, Dubuque, Iowa, introduced the speakers. Brother Julius J. Kreshel, S.M., spoke on the "Relationship between the Secondary Schools and the Colleges and Universities." Dr. Christian Richard, of the University of Iowa, treated the topic "The Working Out of Common Standards in Public Education."

Although the *Western* and *Northwestern Units* are not yet constituted, the leaders and assistants have been active and hope to organize in the near future. California is under the leadership of Rev. James T. O'Dowd, of San Francisco, assisted by Rev. William E. North, of Los Angeles. The

leader in the Northwest is Rev. Curtis J. Sharp, S.J., of Spokane, Wash., and his assistant is Rev. John J. Lane, C.S.C., of Portland, Oreg.

As we think we have realized the purposes of our Committee, we beg to be discharged.

Respectfully submitted,

EUGENE A. PAULIN, S.M., *Chairman.*

JULIAN L. MALINE, S.J.

BERNADINE B. MYERS, O.P.

PAPERS

DEMOCRACY AND THE CATHOLIC HIGH SCHOOL

REV. JOHN LAFARGE, S.J., ASSOCIATE EDITOR, *AMERICA*,
NEW YORK, N. Y.

The question of Democracy and the Catholic High School is extremely actual, since in the high schools the youth of America are called upon to form their attitudes toward the great cleavages that exist in the political and social thought of the contemporary world. An extremely practical problem confronts the high-school teacher in the face of this appeal.

The heart of this problem lies in the fact that the issues laid before high-school boys and girls of today call for a greater degree of general cultural development, of historical and philosophical knowledge, of ability to analyze and synthesize, than is possible for the average high-school student. Boys and girls are called upon to make the choices of the educated adult; they are told to decide here and now and to pass on the goodness or badness of a world with which as yet they are but scantily acquainted. Yet decide they must; and whether they are ready or unready, they must be given such equipment as is possible, lest the decision be one which they will in later years fatally regret.

The issue as presented to countless high-school students in the United States, in greater or less degree as they are more or less exposed to a certain type of radical propaganda, may be stated as follows:

"Democracy is threatened. Those principles which are the life-blood of our Republic will soon be crushed under foot by dictators. Fascism is not only coming, it is already here. Swiftly, from coast to coast, its units are being organized. To save the world from Fascism, a militant front must be assembled, in which high-school youth will play a leading part. You are not called upon to become Communists. You may not like Communism. Many of the great leaders in the

anti-Fascist movement are opposed to Communism. No one wants to interfere with your sincere convictions in that respect. Communists do not try to push their views. They merely state that Capitalism will break up of its own accord, and they want to acquaint you with what is actually going on.

"Your choice is between Fascism and cooperation with Communists against the Fascist foe. Are you with us or against us?"

By this type of propaganda, opposition to Fascism is skillfully utilized as a vehicle for propagating the Popular Front which, in turn, is the acknowledged Trojan Horse for the spread of Communism.

There are, however, Trojan Horses other than the mighty steed invented by Dimitrov in Moscow in 1935. The outlines of another type of propaganda are already here, and it can be made to appeal to America's youth even more effectively than that inspired by the Communists. In this instance, the warfare against Communism is made an excuse for introducing racial and national myths, laying the foundation of a Fascist concept of society and the substitution of a totalitarian state for our traditional American democratic form of government. Italian Fascismo, says its author Mussolini, is not for exportation. But the same cannot be said of the National Socialist system based upon a theory of essential racial superiority. National Socialism paved the way for Austria's incorporation into Germany by an astonishingly successful appeal to Austria's youth of high-school age, on the basis of anti-Communist and anti-Jewish protection. It now systematically appeals to young persons. The time is not far off when those of our high-school students who have escaped the clutches of the professional anti-Fascists will find themselves solicited by the professional anti-Communists and anti-Semites to join organizations as revolutionary and subversive as those that emanate from Moscow.

Once this process gets fairly under way, there is no limit

to where it may go. Few of us in the great urban centers realize the extent to which the Judge Rutherford movement has spread through the countrysides of America, nor the flames of anti-Catholic prejudice that it excites. From the laudable and wholly necessary objective of combating Communism and international intrigues, is not far to the dubious position of protecting the Catholic Church against her enemies while denying to the Church the right to protect herself; and from that step to open anti-Catholic and anti-religious hostility is a natural transition.

We cannot shelter ourselves behind the supposition that Catholic high-school students will be immune to the solicitations of these two conflicting types of propaganda. Avenues to their minds and imaginations are wide open in every periodical they pick up, every radio program they listen to, every inter-collegiate discussion they take part in, every extra-curricular contest, every question they put in their own classes of religion, civics, and social ethics.

While Catholic educators would be untrue to their trust if they did not try to shelter their pupils from unnecessary excitement and useless contacts, they cannot hope to solve the problem by an ostrich-like policy of scholastic isolation or by ignoring the issue. The issue must be met, and it can be met only by an integrally Catholic program every bit as consistent, as appealing, and as readily understood as any of the isms and ideologies that now solicit our youth.

No great difficulty is presented by the *negative* part of the Catholic program. There are the same facilities at our disposal as for any of the Fascistic anti-Communist groups for the exposure of antireligious and social subversive Communist activities. In point of fact, we possess some means of information which these persons lack. Nor do we need to ally ourselves with the Communists in order to obtain information as to the doings of Fascists and National Socialists in our Republic. The fund of Catholic literature and information on all these matters, particularly on the Red activities, is constantly increasing, thanks to the diligent labors of

zealous priests and laymen; and I hope that it will continue to pile up until no corners of these conspiracies have been left unexplored. One of the latest contributions in this respect was the report of the N. C. W. C. investigation on Communism.

The most difficult part in the program, as is generally acknowledged, and as seems to be indicated by our Holy Father in the proportion of space which he assigns to it in his recent Encyclical on Atheistic Communism, is the question of the Catholic *positive* program. The point I am trying to make is not that there should be and must be such a program. That, I think, is generally acknowledged by Catholic educators. Still less am I trying to outline such a program, for that would be utterly beyond the scope of a brief paper. All I am doing is to express a belief as to something which appears to me absolutely necessary if this positive social program is *effectively* to enlist the minds and hearts of our Catholic youth, effectively to guide them in their momentous decisions and steel them against the insidious influences that threaten to confuse and mislead them on all sides.

The Catholic social program will not enlist the enthusiastic support of our Catholic youth on its purely ethical merits. Natural truths of the dignity, the destiny, and the just claims of the human person, upon which that social program is founded, appeal to the experienced and the thoughtful. They appeal intensely to those who have suffered intense wrongs; they appeal to those who for one reason or other are sensitive to social problems and realize the need for their cure. But American Catholic youth, unless it has been exposed to certain very definite influences for good or for bad, has no great incentive to being social minded. Our young people are Americans and Catholics first, they are socially conscious afterward. And attempts to make them socially conscious without reference to their Americanism or their Catholicism, if not totally ineffective, are usually artificial and harmful.

How much practical guidance, for instance, in their future

choices in this field was provided for the pupils of a New York high school who were recently toured through the South with the idea of putting them in first-hand touch with local rural-life and industrial problems? That they were shown problems, no one can object; but they were left without a key to their solution. An aroused social consciousness could only have the effect of making them knowingly miserable.

A bridge between the Catholic social program and our American ideals and traditions is the true Christian concept of democracy as applied to society, as stated by Pope Leo XIII in his Encyclical on that topic. (*Graves de Communi*, 1901). Armed with a clear concept of what democracy means for society, what it means for the dignity and rights of the individual human person, the Catholic young man or woman is in a position to apply its standards to democracy in the field of government. He can discriminate between the truly democratic government and its counterfeits. The very fact that Catholic social teaching preserves the democratic integrity of society gives a sound reason for our love of a democratic form of government. Although a Christian Democracy may exist under any form of government, be that technically democratic or not, as long as that government respects the dignity and destiny of the individual human person, here in the United States, with our historical traditions, with a democratic government as we understand it and as the best of our nation have lived it, democracy in society is menaced the moment we contemplate a change from our traditionally democratic political regime to any centralized and autocratic system, be it ever so ingenious and effective.

The bridge between the ardent personal devotion and personal Catholicism of our Catholic youth and the teachings of Christian Democracy must be sought in the revealed doctrines of the Church itself. Christian Democracy, if it is to enlist Catholic youth staunchly against the seducing substitutes which Communism and Fascism offer in its place,

must be motivated first and foremost by those great teachings of the Church which inspire our youth to heroic sacrifice, which keep them pure in the midst of a corrupt world, which are the seed of priestly, religious, and missionary vocations, which make them in the fullest sense soldiers of Jesus Christ.

A tremendous task lies before the Catholic educators of this country. This task cannot be left to chance or fate. We must work quickly, as General Pershing worked quickly when he crushed the work of years into a few weeks in organizing the American Expeditionary Force. If Austria's Catholic leaders, a decade ago, had worked more quickly, says a leading Catholic publicist in that country, Austrian Catholic youth would not have received Nazism with the open arms that have apparently been accorded to it today. Great work was done, but it was done too late. From every side comes the cry for haste before the night sets in, for rapidly unifying our efforts, for putting aside sectional and racial differences, for speedy burial of mutual suspicions. This task, I believe, is the practical, vivid, immediate application to Christian Democracy of those truths of Catholic theology which center around the Person of our Lord Jesus Christ and thereby affect the human person.

American Protestants, imbued with the current cry for less theology and more practical living, were shocked last year in conferring with their European brethren to find that the great Protestant minds of the Continent of Europe were insisting on *more*, not less theology. But it set many of them thinking. Catholics, by reason of the very fact that we teach our youth Christian living, find also that the most dynamic motives to that Christian living are found, not in man-made theories, but in the teaching of our Saviour Jesus Christ concerning His own Divine Person, and the relation of that Person to mankind; the teaching which He conveys to us through His authorized exponent, the Catholic Church.

When the Saviour of mankind is revealed to us in His glory and majesty, His loveableness and humanity, His wis-

dom and power, His intimacy with the humblest human soul, that teaching has more power to enrapture youth than all the Fuehrers and dictators of the world. But if that rapture is to be made socially fruitful, if it is to provide a practical motivation for a Christian Democracy, certain depths must be more fully sounded, both as to their actual content and as to the method of presenting them to our high-school youth.

Our youth are given something of the Church's teaching concerning the human personality. They are taught the most essential point, which is the infinite value of an immortal soul from the standpoint of its eternal salvation. But in addition to that essential truth they need the integral teaching of the Church as to the dignity and destiny of the individual person. They need to learn the greatness and extent of the Redeemer's plans concerning each human being that comes into the world; the relation of these supernatural plans to man's present condition and present human relationships.

They are taught in a rather negative sense that the Church is universal, that it is the Mystical Body of Christ containing men of all conditions, nations, and races throughout the world. Some may consider the universality of the Church as a misfortune, something to be endured when you go to Mass on Sunday, rather than as an ideal, a glory of the Bride of Christ. If this truth is to be socially effective, its inner glory will be brought out. The Bride of Christ does not merely endure unity, she shines by it as a reflection of her Creator's countenance.

They are taught the goodness and the loveableness of Christ, but all are not taught of His triumph, not alone in the world to come, but His social triumph in this world, the triumph which all are called upon to hasten.

They are taught the dignity and glory of the Catholic priesthood. They are taught the sanctity of the religious state; the sanctity of the Sacrament of Matrimony. But how many are taught the fullness of the Church's teaching con-

cerning the priesthood of the Catholic laity; how many concerning the mutual priestly office of husband and wife in the Sacrament of Marriage, not merely as to the validity of the contract, but in the fulfillment of its sublime ideal?

They are taught the Real Presence of the Saviour in the Holy Eucharist, the central Mystery of our Faith. But they are not always taught the full social import of the sacramental species; nor is our Catholic social action centered as it should be in the Divine Action of Christ's Oblation in the Mass.

The youth of today's world are led by two great ideas, which make a mystical and irresistible appeal: the appeal of the great Leader; the appeal of a vast corporate ideal, embodied in a nation or a myth. In place of earthly leaders, the Church reveals to us the Divine Leader. In the place of national or racial myths and world societies governed by them, she reveals to us the whole human race, united in the very Person of Jesus Christ. She gives us a Program, a Leader, and a Consummation or objective infinitely more appealing even humanly speaking, than anything her enemies can devise. But if that great program is only partly known, or known only in caricature, it will not—humanly speaking—hold the Catholic youth of our times.

The notion of a purely neutral high school, where no definite religious or antireligious influence would be allowed to penetrate, is rapidly becoming a matter of the past. Less and less tenable, even to the wildest imagination, is the position of those who believe that religion can be kept out of the schools without thereby laying the door wide open for atheistic propaganda. All the thirty-third degree Masons in the world cannot obscure this patent fact.

The high school is now the ideological battleground for America's youth; and thus for the future of the nation. It has become the recognized field for indoctrination, for experimentation, for socialization. Farm boys are to be kept until eighteen years old in rural high schools because there is no longer enough work to go around upon our mechanized

farms. Hence the supreme need to supply our Catholic high-school students with those great truths of the Faith which will adequately motivate them in the practice of a Christian Democracy.

But if these great truths are fully to motivate Christian Democracy, we shall need to swing into accordance with them the full tide of our popular devotional life. Abstract teaching of revealed doctrine will not inspire Catholic Action. Youth is incapable of divided thoughts and divided affections. Our devotional life must be swung from the ego-centre to the Christ centre. A Christian Democracy is centered in Christ, the Son of Mary.

Restatement of the Catholic social ideal in the terms of Christian Democracy; the practical application of that ideal to our daily human relationships; integral teaching of revealed doctrine as to the human person, the Person of the God-Man and as to His Church; reorientation of our devotional life, away from dissipation of the spirit and towards a centering in Christ and His Blessed Mother: these appear to me to be supremely necessary if we are to meet the problem of democracy in our Catholic high schools in the United States.

FOR CHRIST AND HIS KINGDOM

MR. JAMES BAKER, SENIOR, FENWICK HIGH SCHOOL,
OAK PARK, ILL.

Almost twenty years ago a great disaster fell upon the whole civilized world. A bomb was thrown whose effects are very far-reaching. This terrible catastrophe was Communism, a word, which, I am sure, calls forth vivid pictures of cruelty, godlessness, and inhumanity. It swept the world and the world was a wonderful field for its planting. Unrest and ill-feeling following the World War were perfect breeding grounds for this most terrible plague.

To describe Communism or its terrifying effects would be useless in the face of what has already been said and written concerning it. We all know with what horrible rapidity it has engulfed the earth and the horrible consequences of it; the ways in which it works are sufficiently familiar to you to render the retelling unnecessary. But as a student of a Catholic high school I would like to present to you today the picture of Communism and the Communistic spirit in the schools and to show you the methods by which we are fighting it with the strength of God behind us.

One of the main objectives of Communism, besides the fostering of world-wide revolution and the spread of its doctrines throughout the world, is the constant injection of its poisons into the younger generations, the generation which will lead the world in the next era. To accomplish this all-important end, the Communist spreads his literature and his propaganda among the unsuspecting school boy and girl. There is evidence to show that Communistic groups and clubs have been organized in the very public schools themselves, and are actually functioning there. Furthermore, even the Catholic schools have not escaped its attacks.

This is one side of the picture. It is utterly disgraceful. But we know that it is true and that Communism has had an easy job. Outside influences and conditions have given it the necessary aid. It seems impossible, but it is none the less true that a pagan, unchristian-like spirit has crept into even our Catholic schools, a spirit that breeds indifference towards religion and apathy for the things of the Church. The Catholic student's fight, then, is not only against Communism, but also against its figurative father, indifference and even antichristian principles.

Several years ago in Chicago and its outlying districts, the nucleus of an organization that was to be the leader of the fight against these evils was formed. It took for its motto, "For Christ and His Kingdom." It built itself around a group of leading, most active Catholic students and began to filter itself into the students' lives. From this humble beginning has grown that famous Catholic-student cooperative body, Cisca, which means Chicago Inter-Student Catholic Action.

From the name itself, one gains an idea of the work of this organism and its purposes. In it the more active and more progressive students from almost every Catholic high school and college in Chicago and the surrounding country are brought together to discuss the conditions of life around them, the methods with which to prepare themselves for later life in this fast-becoming pagan world, and the means at their disposal to enable them to equip themselves to go forth "for Christ and His Kingdom."

It is hardly necessary to describe to you just what such an organization means to Catholic students. We are just meeting life face to face. We are just beginning to see what perils lie in store for us. We see Communism and its associates boring into our souls, into our very life. Picture what a God-send Cisca has been for us. Here is a place where Catholic student meets Catholic student with a common goal in sight. God is pictured as our Friend and our Strength. Every topic that is brought up for dis-

cussion is treated from the Catholic viewpoint, under the supervision of a priest moderator. What we learn we carry back to the student body of our school and by practical example try to reach those outside the school and especially those outside the fold of the True Church.

Communism bores its way into the Catholic school by subtle and undercover methods. No mass demonstrations take place. No torchlight processions occur. Communism sees its opening in the none too zealous attitude of the students for religion and quietly takes advantage of it. We, Catholic students, fight back in the same way, quietly, cautiously, yet determinedly. No meetings are called where speeches inflame to violence, but through Cisca and like organizations devotion for God, for the sacraments, for Mary, and for Mother Church are enkindled in the students' souls to be their armor against the onslaughts of Communism and its companion, Atheism. Holy Mass is held up as the greatest blessing of our religion, the Institution through which God gives us the strength to fight our spiritual enemies, the encouragement to greater effort even if the way seems rough and the battle a tedious one.

Our campaign against Communism, however, is at times, aggressive. Last year, for example, at the May-Day parade of the Communists in Chicago, some of the students distributed Catholic periodicals and leaflets among the bystanders. Generally, though, our attack is a spiritual one. We pray. We learn more of the wonderful power of the sacraments, and we do our best to counteract the Communistic poison in this way.

The least intelligent person knows that to eliminate an effect, the cause must first be destroyed. In our case, paganism, the supreme serving of the world, must go. At a recent General Meeting of Cisca held at our school, the subject of paganism and its effects on us, the Catholic youth, was heatedly discussed. It was decided at this and other assemblies that to refute modern paganism we must return to God and His ways. Only in this way can paganism,

and its effect Communism, be kept from affecting our Catholic students and non-Catholic students alike.

With all this, you might think Cisca's task too immense and impractical. But its work in the individual school is carried on by sodalities and confraternities. Through them, what the Cisacan cannot do alone is done for him by the student organizations. Their task is to reach each and every individual student in the schools. As a result, a solid front, a well-integrated network of Catholic students and Catholic groups all following the example set by Cisca, is arrayed against the foe—a formidable battle line indeed.

With such a powerful system in Chicago and vicinity as this we hope that similar plans, if they have not already been formed, will be carried out in the near future in all our large cities. In the meantime, quietly, but courageously, the Chicago Catholic-student groups are carrying the standard of Christ against the potent enemy. Let him attack, he will find us ready; let him strike, he will meet his match. For we are for Christ and His Kingdom!

CATHOLIC ACTION BY HIGH-SCHOOL STUDENTS

MISS VIRGINIA CHMELIK, SENIOR, ST. MARY'S ACADEMY,
MILWAUKEE, WIS.

March 19, feast of Saint Joseph, patron of the Universal Church, marked the anniversary of one of the last public utterances of our Holy Father, Pope Pius XI. Recall the invitation and appeal to the Catholic laity in this Encyclical, "to do battle in the ranks of Catholic Action." We, the Catholic youth of today, are just entering upon a decade when it will be important to be a Catholic who lives his faith with great courage; who lives a Catholic life that the world will see and admire. Are we equal to the task? Or are there Catholic heroes worthy of our imitation?

A tragic story will answer the question. I quote from an editorial by Father Duff, S.J.

"The young student crossed himself and extended his arms. He was smiling, confident, exultant even. He looked to the row of rifles, a line of black holes pointed at his face, cheeks pressed against gun barrels, eyes squinting along the sights. The sabre of the captain's hand was raised, poised. Somehow the scene had frozen, like a picture on the screen when the camera stops. Then he knew they were waiting for him to say something. He managed a quick breath and said it: 'Long live Jesus Christ, King.' The rifles crashed, stifling the echo of his shout."

This student gave his testimony. He gave his life. And we? If we were given a similar chance I'm sure we, too, with God's grace, would offer our lives with the same readiness. At present, however, there is another call to us, the Catholic Youth of America. Yes, it is Christ's call—a call, not to die for Him (at least not yet), but to live for Him to preserve our heritage, our Christian civilization, and to help bring Christ back into His world.

Today, as never before, the Catholic Church, our Church, needs militant Catholic lay leaders, who are willing to sac-

rifice self with no promise of earthly reward. I mean Christian leaders whose identifying characteristic is charity.

This need, then, is our challenge, Catholic Youth. Here is scope for heroism aplenty. Here is an opportunity to give evidence of the Catholic side of our training, of our principles, of our standards. Let us ask ourselves: Do we lead? Are we different? Are we grasping the Catholic social doctrine, applying, and preaching it? What are we doing?

That's it—we want action, Catholic Action. This Catholic Action is, according to our Holy Father, a social apostolate. But the Holy Father warns that before direct action can be taken one must “know the Christian solution of the social problem.” So that we may carry the torch of truth to our brothers in Christ, we ourselves must have studied fundamental Catholic doctrines. Throughout this year, Socialists of the Milwaukee Archdiocesan Union have prepared to be leaders in the America of tomorrow by a careful study and discussion of the Encyclical of His Holiness, Pope Pius XI, “*Divini Redemptoris*.”

With this invaluable aid as our foundation, we have continued to build up the structure of an active apostolate by relieving “the grave, spiritual and material suffering” in our own city.

Topping the list is prayer. First, we thought of our personal sanctification in terms of principles taught us in our parishes and schools. Then, mindful of the burdens, physical and mental, crushing our Holy Father, Pope Pius XI, we have not forgotten to lighten his cross with a Christmas gift of 2,400 triduum. Neither, coming closer to home, have we neglected our own spiritual shepherd, our beloved Archbishop. On the seventh anniversary of his coming to Milwaukee, we surprised His Excellency with a spiritual bouquet of 10,200 Masses, 8,700 Holy Communion, 50,000 aspirations and other prayers. However, our spiritual activities were not confined to those who are loved by us. We have also included those who hate everything Catholic, who

hate us. Thus, to do our bit to combat atheistic communism, we have recited daily during Advent that most beautiful of prayers, the *Memorare*.

Quoting again the recent Encyclical, we remember our Holy Father's remedy, namely, charity, for the evils besetting us. Well we know that charity is the vital thing, the distinguishing characteristic of a Christian. Thus the Milwaukee sodalists have "forgotten self for love of their neighbor." When His Excellency, the Most Reverend Samuel Alphonsus Stritch appealed to the Catholics of our City in behalf of the less fortunate of his flock, the sodalists of the Milwaukee Archdiocesan Union resolved to do something about it. Through self-denial, we voluntarily contributed to the Archbishop's charities, and, in several cases, through the sacrifice of our own personal allowances, donated \$245.00 for his drive.

But not only by financial aid can we assist in uplifting the lot of our fellow men. We also found many in need with whom to share our goods. At Thanksgiving and at Christmas, 345 baskets of foods, 1,855 bundles of clothing, 1,170 toys, and 700 miscellaneous gifts gladdened the hearts of the inmates of hospitals, of homes for the aged, of orphanages, and of the needy of Saint Vincent de Paul Society. We collected 25,000 Catholic magazines, periodicals, pamphlets, and books of 115 different publications, and distributed them personally to 20 distinct places, such as CCC camps, hospitals, and government institutions.

As a civic project and as defendants of the sound principles laid down by the framers of our American Constitution, namely, freedom of religion, of speech, of press, we, the Milwaukee Sodalists, sent resolutions of protest to the five Wisconsin Congressmen who sent a message of good will to the Spanish Leftist Parliament. We wrote approximately 1,330 personal letters, 9,800 cards, and solicited 21,000 signatures to voice the objection of the Milwaukee Archdiocesan Sodality Union.

Moreover, we are aware that we and all Catholic youth

must, to quote our Holy Father, "be illuminated with the sure light of Catholic teaching." What safer guide have we than our Catholic Press. For us, it can well foster "an ever better understanding of social doctrine." It can well supply "accurate and complete information" on the solution of our modern social and economic problems.

Repeatedly, we hear how Communist Youth are most zealous promoters and propagandists in their cause of world destruction. In a sense, we, too, have become propagandists—propagandists in behalf of the best defense—the Catholic press. And, since, in our City an excellent form of Catholic propaganda is our *Catholic Herald Citizen*, the Milwaukee Sodalists cooperated in the Citizen-crusade drive and placed 1,150 copies of this Catholic paper in Catholic homes. Our Catholic high schools secured 20 subscriptions for the public and state institutions, where Catholic literature is monthly distributed. We have intentionally left 1,800 pamphlets and other Catholic periodicals in public conveyances, in offices, in beauty parlors and barber shops, in libraries, and quarters where they would otherwise be inaccessible.

This, then, has been our answer to the Holy Father's plea. Our aim has been militant and vital Catholicity expressed through Catholic Action. But are we contented with our present accomplishments? Shall we stop here? What about our future?

Are we going to be like the young woman who, looking at herself in the mirror, complained to her friend: "I find I am growing old so rapidly."

Her friend looked at her appraisingly and asked, "What do you do with your days?"

"Absolutely nothing," replied the young woman.

"Then," said her friend, "that is why you are growing old. The quickest way to grow old is to do nothing. It's the busy who stay young and the interested and active who dodge wrinkles."

We know that there is still much for us to do. For "by

their fruits you shall know them." Each individual must begin with himself. As Catholic high-school students, just because we are Catholic students, we must exemplify Christ in our lives—over and above what is expected of the average student of our day. We can do this by being different in our tastes for literature and books, in our entertainments, and in the use of our leisure time. Then, we can help our pastor preserve vital Catholicity by assisting in parish activities. We must spread recognition of the Kingdom of Christ, and we must make every non-Catholic an object of Catholic Action. Finally, we can help our brothers and sisters in Christ by sharing our goods, our talents, and our time.

Catholic youth, here is a call to further Catholic Action.

Can we study the papal encyclicals, read current Catholic magazines and pamphlets of information? I answer, WE CAN.

Can we cultivate a taste for and recognize a worth-while movie, a classic drama, a fine opera, a fitting place of amusement? Have we the moral courage to refrain from frequenting amusements that will jeopardize our soul's salvation? Or can we really appreciate, enjoy, and have a taste for the finer things of life? I answer, WE CAN.

Can we promote a positive program of Catholic Action by the apostolate of good example, by a sacrifice of our talents, of our leisure time? Can we by charitable works uplift the lot of our neighbor? Can we fulfill the Golden Rule of "Do unto others as you would have them do to you." With great emphasis I repeat again and again: Catholic Youth—WE CAN AND WE WILL!

THE VITAL IMPORTANCE OF SOCIAL STUDIES

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Any system of education that may claim a right to exist must draw out of the student his greatest mental ability and develop to their fullest realization the potentialities of his will and character. In this process, the value of sound mental training and of cultural development cannot be lost sight of for a moment. The absolute necessity of fundamental training and character building must be kept in mind. No procedure which loses sight of these essentials can be described as either educational or social, no matter how descriptive of social conditions it may be. At the same time, neither the training of the will nor the development of the mind can be adequately accomplished without regard to the environment in which the spiritual faculties of the soul must eventually be exercised. Education that prepares the student for an ideal society without appreciating the very real society that exists is nothing short of idiotic. Education must prepare the student to meet the situations with which he will daily come in contact.

A practical appreciation of the society in which we live brings with it a sane emphasis upon the social sciences in curriculum making. This sane emphasis upon the social sciences is necessary today if for no other reason than the fact that these sciences are being emphasized by agencies outside of the school and beyond the control of the school. Nor do these agencies content themselves with abstract theories and principles. They are more practical. They employ experiences which, while they may be exaggerated and irrational at times, are always attractive. It is not sufficient that a Catholic school keep such principles and practices out of its classrooms. It must go beyond this and insure that Catholic principles go out of its classrooms into society. It can do this only if the school curriculum is

dynamic and presents experiences which challenge the immediate interest of the learner. This can be realized through the social sciences.

As educators, we know that even the best system and the most expert instructors are limited by the native ability and the capacity for development of the minds intrusted to their care. As Catholic educators, we know that both mental and character development are dependent upon the grace of Almighty God. We know, further, that at least some of God's grace is dependent upon supplication. Supplication cannot simply mean petition. It demands the preparation of ourselves to recognize clearly and to use properly the situations under which God's grace comes to us. While this is a duty incumbent upon each individual as an individual, it requires education. This educational work is mandatory upon all Catholic schools, but especially upon those who take over the direction and guidance of youth during the particularly critical period of secondary education. If we are to fulfill it, we must realize, not only its necessity, but more especially the fact that such a task must be accomplished among students who may differ as to their natural equipment and as to their previous training.

There are various ways of classifying students. The classification given here is presented merely as a means of demonstrating what is meant by vitalizing the school curriculum with the vital sciences. The classes into which we have divided students are these: The Good Student, the Indifferent Student, and the Slow Student. The first two classes may comprise those who are of average or above-average intelligence. At the same time, the third group is not composed exclusively of mental vacuums. The social sciences are necessary to all of them in varying degrees and partially at least for different reasons.

The good student, we find, in practice, is usually the one who is classically or scientifically minded. Any kind of socialized teaching will point out to him that these subjects are not mere textbooks studies. They present material

which the student is intended to use for the cultural and practical improvement of himself and of society in the opportunities which will be presented to him. Nevertheless, the classical and scientific studies cannot be expected to enter into any great detail concerning the nature of these opportunities as they exist today, as they have existed in the past, or as they may exist in the future. Not even the contribution of the classics to our civilization can be properly appreciated without the aid of history and geography. A demonstration of the present-day revolt against humanity and the inculcation of sound principles of social justice is not available to the good student, unless his courses are supplemented by, at least, one of the social sciences. It is not desirable to have the good student's social training limited to only one course from among the social sciences. This, however, is sometimes a necessity.

When it is imperative that we confine ourselves to the teaching of a single one of the social sciences, Sociology is the only one we can logically choose. This subject should be taught to all high-school students, regardless of their mental ability and no matter what their educational future may be. This course alone, if need be, can supply the student with a rudimental knowledge of the world in which he must employ profitably but socially his classical or scientific training. The arena of practical catholicity can be more minutely described and its warriors more realistically equipped through a course in Sociology as a supplement to religion courses than by religion courses alone. There seems to be absolutely no reason for failing to provide such a course. If no other method is available, it may be introduced as one of the courses in religion. This, however, is not the ideal method of procedure. Sociology should be taught as a subject distinct from religion, although the dependence of its postulates upon religion should be stressed; otherwise, its purpose of showing the practical workability of religious principles in life may be lost and it becomes in the minds of many students just more religion.

It is to be expected that our future leaders should come very largely from among our good students. If the qualities of leadership are in evidence they should, not only be developed, but also directed. It is something to develop them theoretically and quite another thing to develop them practically. Much has been done along this line by student Catholic-Action groups. The value of these groups can never be overemphasized; yet, unless they are reenforced by courses in sociology they can never hope nor pretend to give that full training for Catholic social leadership which is required today. The influence that can be exerted through such groups is limited necessarily by the fact that they are voluntary. In other words, the student must enter the circle of Catholic philosophy before he can be influenced by it. Through the social sciences Catholic philosophy may come to the student as an integral part of his training for life and leadership in society. Instead of being content with having some of our future Catholic leaders Catholic-Action minded, we should insure as far as this lies within our power that all shall imbibe the principles of Catholic leadership.

Not all of our good students exhibit qualities of leadership during their high-school days. They may be at the head or near the head of their classes, but aside from this, it is impossible for the moment to inspire some of them towards leadership. These particular students may or may not afterwards become leaders. Many of them will reach positions of authority in business or industry. It will certainly be very important to society at large that they have acquired a Catholic social outlook upon life; otherwise, they are very apt to become hardened and narrowed by their own struggle for advancement and for the realization of the possibilities of their own talents. They should be made to appreciate the social responsibility of their ability and their social dependence upon others, even upon those who may be inferior to them. If these things are not realistically brought home to them, it is not the least fantastic to

say that they will be ready prey to the individualistic philosophy with which our civilization at present reeks. This philosophy is just as anti-Catholic as it is antisocial.

The second type of student whom we mentioned was the indifferent or lazy student. He may have anywhere from average to exceptional natural ability. The indifferent student, of whom we wish to speak, is the one who is such because of the social and psychic environment with which he is surrounded outside of school hours. This may arise from the attitude of the home towards education; it may be due to conflicts and a lack of discipline in the home, or it may be the result of a social and psychic environment which the parents are impotent to counteract. A false or erroneous attitude towards education may exist in the home, regardless of the economic circumstances or educational background of the parents. When both are poor, the task of the school becomes more difficult and consequently more imperative. It is then necessary to widen the experience of the student beyond the horizon to which his parents may be limited. When the indifference is occasioned by the economic and educational poverty of parents, the indifferent student can only be changed as the futility of being different is dissipated from his mind. They can arouse in him a desire to live socially and a conviction that intellectual and spiritual improvement will enable him to make a worthwhile contribution to society which will have both temporal and eternal reward.

Not all of our indifferent students come from homes that are poor either economically or educationally. Nor do all of our homes that are in comfortable circumstances present an educational background that is desirable even though both parents are educated or have been subjected to education. We have all experienced concretely the result obtained, when parents who may have an intense personal appreciation of the value of education and elaborate plans as to the educational future of their offspring, because of a lack of discipline and through overindulgence failed to pro-

duce the desired educational environment. Evidently the product of such a home has not been taught and probably cannot be taught to think socially unless such an environment is counteracted. The discipline of the school is the obvious means of remedying this condition. Alone, it is not always the most efficient means. The social sciences, through the natural medium of classroom work, can convey to the student the realization that he must live for others. They can do this in a way which no other agency of the school can do quite so naturally, nor quite so completely.

Many of our indifferent students are leaders in everything but studies. Some are ready to follow any leadership but that of intelligent Catholic thought. Neither the quality of their leadership nor the fact that they will sometimes follow some kind of leadership can be overlooked. Where are these students going to develop talents for leadership if not in the school? Where are they going to be prepared for an intelligent following of the leadership of others if not in the school? The answer to both of these questions is simple. They will develop their talents for leadership and receive their leaders through sources outside of the school in the social and psychic environment with which we are all surrounded, an environment which at present is neither healthy socially nor desirable for Catholic training. Motion pictures, newspapers and periodicals have directly and indirectly presented ideas of leadership which, to say the least, were not exactly in harmony with sound social and Catholic philosophy. There is no reason to suspect that they will not do so in the future. It is imperative, then, that part of the program of any Catholic high school be directed towards bringing indifferent students to a realization of their need for sound intellectual training and social thinking. The social sciences cannot only adjust such a student to the life of a student, but can train his natural talent for leadership and direct his steps in the path of the rightful leadership of others. Catholic training cannot limit itself to the formal teaching of religion. The havoc

wrought by materialistic, individualistic, and atheistic philosophies can be very clearly illustrated by the social sciences. They can very graphically present to the student the injustices which have been committed and are being committed in the name of human liberty by those whose aims are neither human nor liberal. The rationality of religion might be more convincingly demonstrated to such a student by showing the irrational consequences of irreligion.

Finally, we have always with us the slow student. Such students are usually a little below the average intelligence, but they are by no means to be indiscriminately classed as impossible. We know, from experience, that some of them may be extremely insensitive either to the acquiring of knowledge or to a realization of their inferior natural equipment. The slow student may or may not realize that, regardless of his capacity, he will be called upon to compete with others. The fact, here, is that we must realize it. It is no solution to simply regulate such students to vocational-training courses. To begin with, they do not all belong there. Some students who are slow in classical and scientific subjects may be particularly quick at grasping the importance and practical usefulness of the social sciences. These may open for him new fields of hope and opportunities for service to himself and to society. Even the student whose logical destiny is that of a skilled or unskilled laborer cannot be neglected where his Catholic training is concerned. In fact, this student, far from being a sort of forgotten man or pegged as impossible, should be one of the most serious concerns of Catholic secondary education. Unfortunately, one of the most serious handicaps is the fact that we have not always the equipment to care for his vocational training. Sometimes, however, this handicap is more imaginary than real. We have, in the social sciences, the most essential part of the equipment necessary for his training. It is up to us to use it.

It can, perhaps, be safely stated that talent for leadership and intellectual ability are not synonymous. Intellectual

capacity may to a large extent determine the quality of leadership, but the latter does not postulate the former. In fact, the slow student who possesses a talent for leadership may be overly optimistic about his qualifications for the role. Such a leadership must be directed if it cannot be controlled. This is necessary, first of all, to obviate the social dangers which may accompany such a student's possible disillusionment in the future. It is also necessary to protect society or the unwary in society from the irrational and often antisocial influence which may result if such leadership is not directed. The social sciences can perform this service by pointing out the realistic Christian social ideals and purposes of leadership.

If it were possible to determine the educational destiny of the student upon his entrance into high school, a program might be far more easily worked out. Not only is that future uncertain at such an early age, but it is, very largely, aside from economic necessity, dependent upon the character of the training and guidance which the student receives during these crucial four years. It is usually estimated that only about one-third of our high-school graduates attend college. If we accept this estimate as true, it becomes quite evident that there is a very urgent need to consider the equipment for life which the other two-thirds possess. True, no secondary school intends nor pretends to be the completion of formal education, but for many of its students it is just that. It cannot possibly give to a student all of the equipment necessary for complete living, but often it is the only equipment he will ever acquire from formal educational sources.

A far more serious concern is the fate of those who go to non-sectarian rather than Catholic colleges and universities. Our system should not be so negative as to content itself with providing antidotes for the antisocial poisons administered in nonsectarian universities under the guise of social education; yet, we must not forget that it is frequently called upon to perform just such a function. In

very many instances, the educational future of the student is uncertain until such time as he is beyond the scope and influence of the Catholic secondary curriculum. The only logical conclusion is that the Catholic high school should prepare its students as completely as it may reasonably do so.

There will be those who will say that all this can be very well taken care of by providing a spiritual and mental training which is sound and fundamental. This is perfectly correct when such training is sound and fundamental and not merely thought to be so. It is more accurate to say that those studies which are sometimes thought to provide this sound and fundamental training actually supply only a part of it. The most essential part of it, it is true, but still only a part. Moreover, a part which, in order to be effective, must be transferred to actual-life situations. Even in the classroom, the ability of the student to transfer training from one subject to another is at best problematical, if not dubious. If this is true among those things which, however divergent they may be, are at least similar in this that they all require mental activity, how much truer it is when the transfer is to the field of life which is always active yet not always so intellectual. Certainly, if we are going to admit that there should be socialized teaching of all subjects, if we will concede that there is value, at least, in principle to socialized recitation, we should be consistent in our social thinking and furnish all of the equipment necessary for social living.

The solution of the problem lies simply in an appreciation and rational use of the social sciences. We call their importance vital because by using them properly we complete the education of our students for life and eternity. If we neglect them, we leave the most vitalizing part of that education to others. Which means that they will be placed at the mercy of political orators, the public press, and of an economic and social philosophy which is far from Christian. In order to use the social sciences properly, they

must be properly appreciated by principals and teachers alike. By teachers, we mean all of the teachers and not simply the ones assigned to teach particular social subjects. When they are looked upon by either the principal or the faculty in general as a kind of annex to the school or as a refuge for the mentally infirm, much of their vitality is lost if their utility is not totally destroyed. Such an attitude cannot be justified in view of the social nature of man to say nothing of the social principles of the gospel. This is not to say that the social sciences have not their place in caring for the individual differences of students. This function does not give them a right to exist nor does it constitute their principal claim to importance. If it did, they should be either banished from a legitimate school system or special schools provided in which they could be taught. Either of these alternatives might be justified only when it could be proven that the slow student alone will be required to live socially and to meet social conditions, not as we would like to have them, but as they are.

NEW PROCEDURES FOR EVALUATING SECONDARY SCHOOLS

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The conventional measures of a good school as developed during the past thirty years are concerned chiefly with the length of the school year, length of class period, periods of recitation per week (the Carnegie unit), quality of instruction, general atmosphere of the school, college record, minimum number of teachers employed, preparation of teachers, teaching load, pupil-teacher ratio, scope of the educational program, physical plant and equipment, and laboratory and library facilities. The criteria by which the school is judged consist of statements (standards) which, in some instances, are objective and, in other instances, are highly subjective. These standards are a reflection of educational experience of the committees of educational leaders who have prepared them. In general, there has been little change in such standards since they were first promulgated by the North Central Association a generation ago. Present standards may be characterized as inadequate because: (1) they deal largely with mechanical aspects of school organization; (2) they lack flexibility in their application to different types of schools; (3) their methods of application are unscientific and crude; (4) they tend to place exclusive emphasis upon conventional forms of education; and (5) they do not stimulate improvement beyond the minimum implied in the standards.

The feeling of need for reform in both the measures to be employed and the procedures for identifying the good school has been growing with the rapid development of secondary education in recent years. Therefore, in the summer of 1933 the Committee for the Cooperative Study of

Secondary-School Standards was constituted of twenty-one representatives of the six regional associations of colleges and secondary schools. Representatives of certain national agencies have served in an advisory capacity—the American Council on Education, the United States Office of Education, the National Committee on Research in Secondary Education, and the National Education Association. At recent meetings of the General and Executive Committees, Catholic schools have been represented by Father McGucken of St. Louis University.

In the beginning, a fundamental approach to the problem was agreed upon. Four major questions were set forth:

- (1) What are the characteristics of a good secondary school?
- (2) What practicable means and methods may be employed to evaluate the effectiveness of a school in terms of its objectives?
- (3) By what means and processes does a good school develop into a better one?
- (4) How can regional associations stimulate secondary schools to continuous growth?

The answers to these questions will be obtained and presented in published form within the next year. Finding the answers has required five years of painstaking research which has involved three distinctly different but closely related activities. (1) Approximately 2,500 research studies, committee reports, and other authoritative statements were critically analyzed, criticized, and reformulated into more than 1,500 specific criteria. These tentative criteria were organized into convenient form in fourteen pamphlets—checklists on important aspects of the secondary school. (2) The next step in the solution of the problem required the application of these tentative evaluative criteria to a representative group of secondary schools with a view to discovering what are the characteristics of a good secondary school and, if possible, the most effective methods of identifying the good school. It was hoped, also, that some suggestion as to how a good secondary school becomes a

better school might be found in the process of applying the criteria. Finally, such suggestions would also provide at least tentative answers to the last question—how the regional association can stimulate a good school to become a better one. (3) The third and final phase of the study is now in progress and is concerned with the analysis and evaluation of the data gathered in the application of the criteria to the 200 selected schools. The results of the five-year study will be formulated and presented with recommendations as to the best approach in the use of the findings by the several regional associations or by state agencies concerned with the evaluation and stimulation of agencies for secondary education within their areas.

THE APPROACH IN EVALUATION

In the past, a school has been subjected to evaluation by applying each standard independently to the separate elements for which standards have been developed. A school has been judged a poor school because its school year was one or five or ten days short of the standard, or because one or more of its teachers lacked the requisite hours of professional training, or because the volumes in the library were too few, or because the equipment in the laboratory had been rated low in money value, or because one or more teachers were assigned a pupil-period load of more than 150 per day. The school as a unified and functioning agency could not be evaluated. All schools have been subjected alike to this systematic check. Peculiar objectives, size of school, character of the school population, or other varying characteristics have been generally ignored or have been difficult to recognize in the evaluation by accrediting agencies.

The new approach considers as basic factors the philosophy of education (including objectives) professed and practiced by the school and the nature and needs of the youth served by the school. Essential elements that constitute the school as an organization are the educational program,

the staff, and the plant. Administration is conceived as the function involved in the effective coordination of these elements in relation to the pupil personnel.

As data for the evaluation of the school, evidence as to the characteristics and functioning efficiencies of these elements is essential. A description of characteristics alone is not sufficient; judgments as to the functioning efficiencies of each element are imperative. Although the final judgment of the quality of a secondary school as a functioning agency for the education of youth must be subjective, the validity of this subjective judgment can be increased by accurate objective evidence appropriately organized and interpreted. It is the major concern of the Committee to develop refined measures of both characteristics and functions and to formulate procedures for applying these measures and arriving at valid judgments of the quality of the school.

METHOD OF DERIVING NEW MEASURES

The validation of the tentative criteria requires the following steps: (1) The selection of a group of typical secondary schools ranging in quality from superior to inferior; (2) the rating of each of the selected schools on the basis of the tentative criteria and other contributory evidence; (3) determination of the discriminatory value of each of the tentative criteria and other measures for identifying a good school.

The selection of a group of typical secondary schools was perhaps the most difficult problem confronting the Committee. The initial selection of 200 schools was made by the representatives of each regional association on the basis of certain criteria such as size, type of school, type of organization, geographical distribution, control and support, and other significant factors. An effort was made to select schools throughout the range of quality from superior to inferior. Two hundred schools were selected in this manner, distributed proportionately according to the ratio of

accredited to the total number of secondary schools throughout the United States. At least one school was selected from each state—New Mexico provided one, and Illinois provided twelve. Twenty-five of the schools were non-accredited schools. In the list may be found every significant type of secondary school in the United States—a school with an enrollment of twenty pupils and a school with an enrollment of approximately ten thousand pupils, public schools and independent schools, day schools and boarding schools, schools for the white race and schools for the colored race, church schools and non-church schools, and perhaps other significant types. The judgments of the several regional groups as to the relative *goodness* of the schools selected could not be accepted without validation. This process involved a year of intensive field work. Seven independent criteria were employed to determine the position of each school on a scale of 0 to 100. The criteria employed and their relative weights were:

(1) Evaluative Criteria (Applied by school staff and checked by Survey Committee)	40%
(2) Survey Committee Judgments.....	20%
(3) Progress as Measured by Standard Tests	20%
(4) College Success of Pupils.....	6% ?
(5) Non-College Success of Pupils.....	4% ?
(6) Judgments of Pupils.....	6%
(7) Judgments of Parents.....	4%
	<hr/> 100%

An explanation of the application of these seven criteria appeared in the January issue of the *Educational Record* and need not be presented here. The combined ratings gave an index for each school that made it possible to arrange the 200 schools in rank order of quality from very superior to very inferior. It remained, however, to determine the nature of the distribution before the method of statistical analysis could be selected. The judgments of the survey committees were arranged on a seven-point distribution which approximated the normal distribution

curve. This was checked further by the distribution of other criterion factors, and in every instance an approximation to the normal distribution curve resulted. The schools were distributed by regions, and in all six regions there was a reasonable approximation to the normal distribution curve.

Two additional steps in the development of new measures are concerned with the ease of administration of the measures: (1) determination of norms, and (2) the development of a convenient device for their application.

The data available for the 200 experimental schools provide the means for deriving norms for the entire country and for each regional area. Separate norms are provided on a nation-wide basis for schools of four different enrollments, for public and independent schools, and for accredited and non-accredited schools. At the present moment, it is possible to derive scales with norms for 115 significant characteristics, each of which is identified by one of the evaluative criteria or by a combination of closely related criteria. These scales are distributed as follows:

(1) Educational Program	72
(1) Curriculum	15
(2) Pupil activities	8
(3) Library	25
(4) Guidance	5
(5) Instruction	6
(6) Outcomes	13
(2) Staff	27
(3) Plant	10
(4) Administration	6

Seventeen additional scales have also been derived for the following:

(1) Test Results	5
(2) College Success	3
(3) Non-College Success	5
(4) Pupil Judgment	4

Two sets of summary scales have also been prepared as follows:

- | | |
|--|---|
| (1) Summary of Evaluative Criteria | 9 |
| (2) Summary of Seven Criterion Measures... | 8 |

Each of the 200 experimental schools will receive some time in April a detailed report including 149 scales evaluating the various aspects of the school as an agency for secondary education. The report will represent a diagnosis of the school, of its essential characteristics and functioning efficiencies. The evaluation of each school will be in terms of the several norms indicated above and the interpretations of those evaluations will be in terms of the basic philosophy of the school and the nature and needs of its pupil population and the community it serves.

APPLICATION OF THE NEW MEASURES

It is reasonably certain that the 200 schools studied have been described and appropriately placed on a scale of excellence ranging from superior to inferior. That is to say, a considerable number of the ear-marks (115) of a good school have been discovered. Moreover, these distinguishing characteristics of a good school have been expressed in instruments (thermometer scales) convenient for use. It remains to determine what the relative importance of each of these instruments is in identifying the good secondary school.

The approach to this problem involves the comparison of the superior school with the inferior school. To facilitate this comparison, the entire group of 200 schools was divided into superior schools (upper 25 per cent), average schools (middle 50 per cent), and inferior schools (lower 25 per cent). The 50 superior schools would obviously reflect some characteristics not present or present to a small degree in inferior schools. Each of the criteria is being subjected to such statistical treatment, and their relative weights as discriminating measures are being determined.

It will be possible on the basis of these results for regional associations or other agencies to plan a minimum program for identifying the good secondary school by selecting from the instruments derived a small number shown to have validity for this purpose. If these agencies should decide to develop a program for stimulating improvement of secondary schools, the diagnostic features of the program will need emphasis. Accordingly, a larger number of the evaluating instruments should be used to extend the scope and increase the intensity of the evaluative process.

There is still much to be done to indicate the processes by which the new measures may be applied to the several thousand member schools by the regional associations. It is hoped that means may be found by which this new procedure may become a part of the machinery for more effective work by the various agencies responsible for the improvement of secondary education in the United States. The most fruitful suggestion so far has been the proposal for a continuing cooperative program in which qualified men and women in secondary schools and in higher institutions may be induced to participate for limited periods in surveys of schools. These surveys would supplement and validate each school's self-evaluation by means of the criteria. This plan of committee participation would also provide data for the constant revision of norms and the derivation of new scales. A significant by-product of this cooperative plan would be the constant improvement of secondary-school leaders who participate actively in the program.

The regional associations cannot assume the functions of the official agencies for the control of secondary education. However, they have a function which because of their independent and cooperative character they should perform with increasing efficiency. That function is one of stimulation of growth. "American schools need a service agency that will keep them constantly aware of the best practices. They need, also, the stimulating influence of cooperating with other schools in their own self-improvement. The

process of *standardization* should be recognized, as a first step, only, in a program of *stimulation*. In a democracy, a school should not be satisfied with being *good*; it should strive constantly to be *better*."

Publications and other information may be secured from *Cooperative Study of Secondary-School Standards*, 744 Jackson Place, Washington, D. C.

THE PREPARATION OF OUR HIGH-SCHOOL TEACHERS OF RELIGION*

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The topic assigned, "The Preparation of Our High-School Teachers of Religion," includes both general principles and actual practice. The printed forms just distributed show some data in regard to practice which will be referred to during the talk. The general principles, which include thorough knowledge of the doctrine of the Church, training in asceticism, and thorough, practical pedagogical training, were clearly stated by Father Johnson, speaking before this Association in 1930. He also accurately described the general situation in regard to the inadequate doctrinal preparation of most Sisters and the inadequate pedagogical preparation of many of the clergy. We wish to examine, as specifically as possible, how far such statements apply to our high-school religion teachers today.

Information received from 56 dioceses in our country shows that the high-school religion courses are being taught under six general arrangements. These are indicated in Table I.

You will note that four dioceses report that all the teaching was done by priests. They were small dioceses, having less than 2,000 pupils in Catholic high schools. The three dioceses reporting religion classes taught three or four times a week by priests also had a Catholic high-school enrollment of less than 2,000. Four fairly large dioceses, having Catholic high-school enrollments between 2,000 and 7,000, report their average amount of instruction by priests as two periods a week. The trend in the larger dioceses (as far as figures are available) is to leave the matter to the individual schools or to provide one instruction a week by priests.

* The material in this article is taken from a study presented by the author for her master's degree at Marquette University.

Various attitudes were revealed by some of the additional remarks volunteered in connection with this question. One superintendent writes, "Religious instruction is usually given two periods a week, but we are contemplating a period each school day whenever enough *priest* teachers are available." Another, on the other hand, says, "Priests miss classes often and the children lose interest. The teacher of religion should not be tied down to parish work, where sick calls, funerals, etc. will take him from his class. Only too often he rushes in with no preparation. The children must recite and answer if you intend to make them study. There is hardly time for the priest to do this in two periods a week." Another says, "Priests teach Junior and Senior classes."

That priests should teach the religion in high schools is the desire, if not the injunction of the Church. Canon law states, "Youths who attend the secondary or higher schools should be given fuller instruction in religion, and the local Ordinaries should see to it that this instruction is given by zealous and learned priests."

Actual practice indicates that some diocesan authorities interpret this law to mean that the religious instruction in high schools must be given only by priests, even if this means giving only two periods a week, or even less under pressure of parish duties. But the more general interpretation is that religious and even secular lay teachers may assist with the work and, in case of necessity, do the larger portion of it, acting in cooperation with the clergy who teach the classes once or twice a week wherever possible. In regard to teacher preparation, the two important groups to consider are: (1) priests, and (2) religious Brothers and Sisters.

The preparation of the priests in regard to subject-matter is obviously so extensive and thorough as to need no discussion. In regard to professional preparation as teachers, there is great variation. Data collected by Father Heck in 1934 from 30 of the 32 diocesan major seminaries showed

that 21 seminaries have courses in catechetics, varying in length from 15 to 286 clock hours, or from one to 19 semester hours. Eighteen of these 30 seminaries offer various other courses in education, the amount varying from two to 24 semester hours. A priest's preparation for teaching religion is something that can never be accounted for in terms of semester hours, as the point of view of the whole six years of the major seminary is preparation for participation in the teaching, as well as governing and sanctifying, powers of the Church, and the seminarian gets fundamental pedagogical ideas outside of courses in pedagogy. Yet the very scant time allotted to specific training for teaching in most seminaries produces the impression that it is unimportant or needs very little attention or definite preparation.

The background of religious teachers who are not priests presents a different picture. Their college courses usually include sufficient professional preparation. Their religious life, with its daily meditation, spiritual reading, assisting at Mass, and recitation of the Office is in itself a general preparation for the teaching of religion. Moreover, during the canonical year of the novitiate, while the young Religious may not engage in any of the external works of the order nor secular studies, courses in Christian doctrine, apologetics, catechetics, Church music, Church history, etc. are permissible. While it is evident, then, from the nature of the religious life, that a certain amount of training can be relied on, it cannot be presumed that this amount is sufficient for teaching high-school religion.

A questionnaire was sent to 45 schools in three dioceses of the Middle West; the 30 schools responding were taught by secular clergy and 19 different religious orders. Considering the personnel of the instructors in religion, we may divide the schools into three groups.

I. In eight of these schools, religious instruction is given entirely by priests. This is generally presumed to be the ideal, but where this limits the instruction to 80 minutes per week or gives one priest 295 pupils, this does not seem

adequate. We wouldn't use such a pupil-teacher ratio, nor such clock hours for any secular subject.

II. In 12 of these schools, religious instruction is given once or twice a week by priests and on other days by Sisters. In several of these schools, the pupils receive five 45-minute periods a week of religious instructions, with Sodality meetings held during separate periods, a generous time allotment. In several schools, the priest comes only once a week and instructs a large group, in one case the entire student body; in another, four instructors take one grade each, the groups averaging 87; in another, the two upper classes are taken in one group, the two lower classes in another, about 58 in each group. In all three cases, the Sisters teach the classes in smaller sections on the other days. Such arrangements are inconvenient, but are the best that can be made at present in many schools taught by Sisters.

III. In 10 of these schools religious instruction is given entirely by Brothers or Sisters. The time allotment is the same as in the second group, ranging from 120 to 225 minutes a week. The class size ranges from 18 to 48.

The second table, printed at the end of the paper, shows the subject preparation of the 147 Brothers and Sisters teaching religion classes in the 22 high schools. You will note that 19 of these teachers have had no college courses whatever in religion. The median preparation is about seven semester hours. Every one admits that such meager subject preparation for the teaching of high-school religion is very inadequate. It would not be accepted by any accrediting agency for history or science. The big problem is what to do about it.

One plan that has been much agitated within the last 10 years with the purpose of remedying this condition is to have the teaching of religion departmentalized, thus enabling a smaller number of teachers to specialize in the study of religion. The obvious advantage is that about one-fifth as many teachers need special preparation. The chief disadvantage comes in the fact that the home-room teachers

(the religion teachers where classes are distributed one per teacher) are thereby cut off from their best contact with the pupils whom they are especially to guide and direct, whose characters they are striving to develop. Great advantages would be secured by having all religion teachers obtain a minor, or at least 15 semester hours' college work, in religion.

In considering the feasibility of this plan, the offerings of various Catholic colleges for religion courses must be examined. In 1933, a questionnaire was sent by the *Journal of Religious Instruction* to the registrars of the 99 accredited Catholic colleges. Fifty-six colleges indicated the amount of credit accepted for religion courses as shown in the papers in your hands, Table III.

Since 18 semester hours was the largest amount accepted, it is evident that up to 1933 Sisters had very scant opportunity either to major or to minor in religion.

Since that time, however, there has been an increase in the number of religion courses offered. In December 1937, postcards were sent to the registrars of Catholic colleges asking for bulletins showing religion courses available to Sisters, both for full-time and part-time students. Replies received from 70 colleges offering such courses are summarized in Table IV. The first group, those offering from four to 11 semester hours in religion, evidently does not consider preparation for the teaching of religion among their objectives, although providing a reasonable number of religion classes for secular students, sometimes even differentiated courses according to levels of previous instruction. In some colleges requiring eight or ten semester hours in religion, the Sisters, even those attending full time, are usually excused from that requirement and substitute other electives. The assumption that the Sisters do not need these courses should be questioned. It is true that in the course of convent life they receive much instruction in regard to their own spiritual development and the particular duties of their state of life, yet as prospective teachers of religion,

even in a subordinate capacity, they need systematic courses of college grade in religion even more than in other subjects; and as prospective teachers of Catholic high-school students in any subject, they should have a mature and well-balanced course in religion. The second group of colleges, those offering from 12 to 23 semester hours in religion, provide what should be regarded as the minimum preparation for Sisters teaching religion, while the third group, those offering 24 semester hours or more, provide the desirable preparation. The colleges in these two groups are found in 19 States, mostly in the East and Middle West.

While there are a few colleges at which Sisters can secure a major in religion, and a few more at which a minor can be secured, there are about 47 at which 15 semester hours can be obtained. The chief point is not whether the Sister secures a major or minor; it is to have her get sufficient preparation to teach the high-school classes in religion correctly, skillfully, and confidently; to see religion in relation to the problems of modern life and the needs of adolescent boys and girls.

What practical conclusions can be drawn? First of all, priests should teach the high-school religion classes whenever possible, especially the upper classes. This does not mean, however, that priests already overburdened with parish work should be given this additional duty, or that a teacher-priest should be given so many pupils or so many classes that he cannot really teach them, or that the time devoted to religious instruction should be limited to 80 minutes a week.

Since there are not enough priests to teach all the religion classes in our high schools, Brothers and Sisters should be prepared to carry on this work, preferably in cooperation with a priest instructing once a week. Their preparation for teaching religion should not be less than that required for secular branches. Hence those who are engaged in teaching religion, or who probably will be, should be given an opportunity to get at least 15 semester hours' work in

religion over and above the incidental learning of religious life. This obligation rests upon both religious superiors and Catholic colleges.

Many who have been working zealously for the betterment of religious instruction in our Catholic high schools have strenuously urged departmentalized teaching by those who have majored in religion in college. A plea for only 15 semester hours' college work may seem to them retrogressive, but perhaps a consideration of the following facts will make the reasons for it still more apparent.

(1) A minimum of 15 semester hours' college work in religion would be a very great advance over the present teacher preparation.

(2) Facilities for attaining the 15 semester hours are fairly numerous; facilities for Sisters to attain a major in religion are still quite rare and probably never will be numerous, since the main responsibility for high-school religious instruction must rest with the clergy.

(3) A teacher preparation of 15 semester hours' college work in religion would meet the minimum standard upheld by the North Central and other accrediting agencies. Our standards for teachers of religion must not be lower than the accepted standards for secular subjects.

A minimum subject preparation of 15 semester hours' college work in religion is an attainable standard, and still far enough above our present accomplishment to require much effort and zeal. Let us hope that we will never lack the zeal and that our efforts in this matter will be well directed and successful.

DATA FROM QUESTIONNAIRES

TABLE I

Teaching of High-School Religion by Priests in Fifty-six Dioceses

4 Dioceses.....	Entirely by Priests
3 Dioceses.....	Three or four times a week
15 Dioceses.....	Average twice a week

14	Dioceses.....	Once a week
2	Dioceses.....	Once a month
18	Dioceses.....	No definite ruling

TABLE II

*College Religion Courses Taken by Brothers or Sisters
Teaching Religion in Twenty-two High Schools*

<i>Number of Teachers</i>	<i>Semester Hours</i>
19	0
45	1-6
43	7-12
36	13-18
2	19-24
1	25-30
1	Over 30
<hr/>	
147	Total

TABLE III

College Religion Courses Offered in 1933

<i>Number of Colleges</i>	<i>Semester Hours</i>
6	2-4
35	5-8
5	9-12
9	13-16
1	17-20

TABLE IV

College Religion Courses Available to Sisters in 1937

<i>Number of Colleges</i>	<i>Semester Hours Offered</i>
23	4-11
34	12-23
13	24 or more

A CATHOLIC HIGH-SCHOOL STUDENT'S INFLUENCE IN HIS COMMUNITY

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For the education of more than 200,000 pupils in secondary schools, the Catholics in the United States are this year spending over \$2,000,000. It may well be asked what return are we getting for this tremendous expenditure of funds?

In preparing a paper on the subject assigned me, "A Catholic High-School Student's Influence in His Community," I have found the subject a rather difficult one. First, it seems that it is virgin territory—there has been, so far as I have been able to find, very little investigation in this field and there are practically no printed or written sources from which material might be compiled. The subject-matter is rather intangible and defies analysis. . . .

In gathering material for this paper, I consulted Catholic-school officials and teachers, Catholic laymen, and high-school students, besides leaders in youth movements. Also, I had the teachers in the high schools under my jurisdiction have their pupils answer questionnaires, and write essays on the subject. But I am afraid that it is a case of "the mountains being in labor and a mouse being brought forth." Those who expect this to be an epoch-making paper will be disappointed; those who expect the question involved to be definitely answered and the precise amount of a student's influence in his community to be determined will have to look elsewhere. At most, the paper can only indicate a few general ideas on the subject, or open up new vistas of thought. . . .

When I inquired among educators and others, "What was the Catholic High-School Student's influence in his community?" the answer received almost universally was "very little" or "none." The high-school students themselves, however, while admitting that their influence was not

great, vehemently denied that they had an inferiority complex.

If we take the word "community" in its broad sense, meaning the entire population of a town, juvenile and adult, Catholic and non-Catholic, then I think that we will be forced to say that the Catholic high-school student has practically no influence. If, however, we take community in its narrower senses, meaning the neighborhood group, or the school group, or the adolescent group, or the Catholic group, then, possibly, we may say the Catholic student has some influence. . . .

Influence is defined by the dictionary as the "exercise of a moral or a secret control over the actions of others; controlling or directing power based, not on authority, but on social, moral, financial, or other ascendancy; sometimes, power of privately controlling the acts of those in authority; also a person, idea, organization, or institution possessing such power"; in the language of the schoolboy it means "pull" or "drag." There can be as many kinds of influence as there are things to influence. There can be social, moral, political influence. . . .

It is obvious that the Catholic high-school student can have no political or financial influence in his community. Whatever influence he may have is restricted to the social and moral field, and for the most part, his sphere is restricted to his own little group. In an overwhelmingly non-Catholic community such as he finds himself in most parts of the United States, the Catholic student is hopelessly in the minority and finds it extremely difficult to go against the huge tide of public opinion. He is rather reticent to talk on religious matters in mixed groups or to explain the Catholic stand on moral matters. Too often, perhaps, he is even apologetic for his religion or says nothing about it and goes along with the crowd.

Most of the Catholic students, whose essays I read on this subject, vehemently denied that they had an inferiority

complex. But I think the fact remains that they do not boldly exert the influence that they should.

Perhaps the chief influence that the Catholic high-school student exercises is in the good example that he shows in practicing his religion. His faithfulness in attending Sunday Mass in all kinds of weather naturally excites the admiration of his non-Catholic companions. . . .

Then, too, the higher moral sense that the Catholic has, usually exerts some influence on his group. His ingrained regard for the virtues of chastity, honesty, truthfulness, and sobriety will have some influence.

His activities in Catholic-student groups such as the Catholic Student Mission Crusade, Catholic Youth Organizations, etc. will have some influence, not only on his own group, but also, indirectly, on the adult Catholic population. His interest in the missions, study clubs, discussions groups, etc. will naturally cause him to talk of these things at home and to ask questions about them. This will, in turn, cause his elders to become more mission-minded, more informed on Catholic history and current Catholic topics.

We know, too, that many a devout Catholic high-school student has been an influence for good on his parents by causing them to return to the practice of their religion and the reception of the sacraments.

A project in which the students in my state have recently shown their metal is that of Catholic-Literature Exhibits. These students have gone to the public-library officials and arranged to have a display of Catholic books and magazines in the main reading room. This has served, not only to make the public more Catholic book-conscious, but has also encouraged the giving of Catholic books to the public libraries.

In these and many other ways, the Catholic high-school student can exert a mite of influence. But I think we still must say that at the present time the amount of influence exerted by high-school students on public opinion is almost negligible. The banding together of youths in the Catholic

Youth Organization and similar societies gives promise that these young people may make themselves articulate and exercise some influence.

If we pass on to the question of what should be his influence, we open up new fields. I think it is Father Daniel Lord who points out the enthusiasm and tremendous work accomplished by communist youth organizations. If they, with only half-truths and lies, can accomplish so much, what may not the Catholics with the treasury of all truths achieve? It is to the youth of today that the Church hands its treasures of the centuries.

It is to them she entrusts the awful duty of bringing back to the Mystical Body of Christ, the wandering nations. It is to these young Crusaders of today that she cries again "God wills it," and begs them to learn of her and then show the world that all true culture, all genuine education must be hand in hand with Christian philosophy. In social life, where indeed the high ideals of our forefathers seem in danger of collapse, the Catholic youth can and should set the standard. In business, where greed and lust for power so often holds sway, the Catholic youth armed with the Christian tradition can sway by his example. At home, in the busy thoroughfares, on the athletic field, in every phase of activity the Catholic high-school student can be a real torch-bearer of truth, sincerity, and justice by the power of his example.

The means at his disposal are almost infinite. Let him acquaint himself with the true economic condition of his state and country. Let him study the daily press so that by discerning practice he may learn to gather the wheat instead of the cockle. Let him, above all, learn what other Catholics in other parts of the country are doing. Let him read the papers, pamphlets, and books, which (again Thank God) priests, Religious, and laymen are writing in defense of and in explanation of Catholic principles and Catholic doctrine. Let him develop some talent. For, after all, a leader is one who excels in something. Let him study the

encyclicals of the Holy Father, so that he may take his place in solving the great social problems confronting the world. Let him study the constitution and traditions of our country, so that, as a civic leader, he may do his part to preserve true democracy.

There was a time when Catholic youth were afraid to voice their opinions. This was at least a generation ago. Today, when our Catholic parents, by dint of persevering labor and self-sacrificing endeavor, have given to their children all the advantages of modern life, that inferiority complex has almost entirely disappeared. On the contrary, it is our firm belief, that Catholic youth feels a distinct pride in being what they are and realize perhaps better than adults can know, that their education is the best, because it fits them for the fullest life, namely, the spiritual and the temporal. The confessor and the teacher who possess the confidence of his pupils realize perhaps better than any one the depths of goodness and serious thought hidden under every apparently thoughtless exterior.

Thus, despite the pessimist's complaint, the Catholic high-school student of today is the pride and joy of the Church. She sees in him a potent factor in the solving of our many problems. Hand in hand, in friendly competition with his non-Catholic companion he paves the way for future conversions. Taking his place as a leader in civic, political, and philanthropic enterprises he will quietly exert a powerful influence by his example, which, according to the time-worn proverb, is much better than precept.

A MORE USEFUL TRAINING FOR CITIZENSHIP

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Because the evidences of economic insecurity are multiplied far in excess of any previous period in American history, today, more than ever before, there is need of more useful training for citizenship. That is the branded lesson of almost ten years of business decline, with its retinue of doubts and misgivings. Whether we term this unsettled state of things depression or recession, it will likely continue for an indeterminate time to come.

Forthcoming high-school graduates will begin their careers in a maladjusted world. Here, where there is an economy of plenty, they will discover an economy of scarcity as far as work is concerned. A recent Government door-to-door check on the unemployed showed a total of 9,870,000, 3,000,000 of whom were laid off between early last winter and January 1. Included in this total were 5,000,000 boys and girls not long out of school.

The significance of these figures is: First, that the unemployment situation is no less a national problem now than it was nearly a decade ago; second, that there is a threat of its permanency. Federal relief is a long-standing measure of expediency which bids fair to become an institution. This bodes ill to the traditional self-reliance of our citizenry. That many would prefer to remain wards of a paternal Government, rather than shift for themselves, was revealed by a questionnaire conducted by the magazine *Fortune* a few months ago. Fifty-seven per cent of those responding wanted the continuance of Government-made jobs, while only 17 per cent declared their opposition.

Unemployment is also responsible for a lowered standard of living. According to President Roosevelt, one-third of the people of the United States are underprivileged, badly housed, clad, and fed. One-third more eke out a precarious,

pinch-penny subsistence on reduced salaries. It has been estimated that the median wage of youths between the years of eighteen and twenty-four, in our large cities, is fifteen dollars a week, and there are 20,000,000 in this class. With most of them, present jobs are only stop-gaps while they are in search of placement offering higher pay and better prospects, opportunity for which, except for a few, there is not a dawning glimmer on a far horizon. The net result is not only occupational dissatisfaction, but what is much worse, a feeling of doubtful security stretching into the distant future.

In addition to undermining civic self-respect, self-dependence, and confident outlook in the matter of a suitable and adequate livelihood, unemployment is adversely affecting the character of the younger generation because of the enforced unoccupied leisure that is its natural consequence. Millions of unemployed youth, with more time on their hands than they know what to do with, constitute a serious menace to the stability of American society. They are the stuff out of which is made the loafer, the delinquent, and the adolescent criminal. To a lesser degree of hazard, the new leisure class, created by the limitation of the working week to five days and the working day to six hours, is faced with the same evil possibility. What use they make of their moments of release from work will be tell-tale for good or ill, not alone for themselves, but for their community socially and politically. Further than this, what leisure is devoted to (what sort of recreation, amusement, or self-improving activities) has an important bearing on the character and culture of the whole nation. In the misuse or abuse of spare time lie the seeds of the country's deterioration. As goes leisure, so goes the life of the individual and of the nation.

Now these elements in a changing economic system, militating against solid citizenship, are a challenge to secondary education for a more timely and serviceable instruction than it has thus far essayed to give. This will involve

readjustment of focal view and a new assessment of values, as well as the structural reform necessary to make both efficacious. That is to say, the fundamental conception of the High School as the chief instrument of popular education should dictate aims, objectives, and courses—precisely what has not been the case. Our high schools were modeled on the early middle schools of the country, whose purpose was to educate the sons of rich men for college, and so they were private schools serving private ends. It is high time to tear up that pattern and to discard the out-moded curriculum cut to its design and measure, except for such as will go on to college. The very expression “secondary education” designates subordination to higher learning, which about 75 per cent of finishing high-school students do not pursue. Yet the life and civic interests of these have been sacrificed in favor of the silver-spooned, college-bound few by star-gazing educationists, who have looked down their noses (not at the same time, of course) at useful education, as if it meant money-getting only. It never entered into their narrow purview that education is a process necessarily useful, because it has a direct bearing on life in all its relations.

Turning the high school into a college preparatory school not only was a disservice to the largest number of students, it was a rank betrayal of popular education. It, definitely, was not intended to be preferential to a select group. Its original purpose was to be for the commonalty a substitute for college, to furnish the best educationally to be had off its campus. Actually, it has functioned to provide the worst. Those under the goad of earning a living after graduation, whether or not they were capable of climbing to the upper rungs of the ladder learning, had no alternative but to resign themselves to mechanical commercial, brain-numbing vocational, or crazy-quilt elective courses—left-over oddments oddly meant to be education.

To call these loose collections of subjects “courses” is to dignify them. Ostensibly they make for utility, but fact-

ually for futility. Their so-called occupational training might be had more advantageously in trade schools or business colleges. The effect of placing the emphasis of all-importance on preparation for college is, therefore, to rob of genuine value all the rest of the curriculum. This harmful policy of excluding from true educational opportunity the many, not a few of them of superior mental quality, is now deplored but not renounced. And it will not be until by a declaration of independence from the domination of college-entrance requirements, secondary education becomes a self-determining and self-functioning entity in the interests of the American public.

Lest I lay myself open to misunderstanding, I shall at this point clearly define my position in regard to pre-collegiate courses in high school. Unquestionably, they should be offered. Their discontinuance would be discrimination in reverse against that which I have inveighed as detrimental in the instance of those not college minded. Besides, these courses set up a standard and uphold an ideal that foster and preserve a cultural tone wholesome in its influence on the entire school. Meeting college-entrance requirements is, indeed, the concern of secondary education, but not its whole or its major concern. To consider it as one or the other, in actual practice, has been tantamount to a curricular content looking toward preparation for college or no preparation for aught else.

The education which leads or amounts to nothing is that which alone is available to three-fourths of the students of high school. These comprise two classes: those who could profit by going to college, had they the opportunity, and those to whom further education would be wasted time and effort. Tests have shown that two-thirds of high-school entrants own the aptitude to succeed at college, but since there is an actual attendance of one-fourth, more than another third are mentally qualified for a collegiate training, or one paralleling it. What are we offering them in the way of cultural background and intellectual development

except snap or tool subjects, such as render their minds indolent and flabby for want of exercise? And what educational chances are we giving the lower one-third in high school? They are not subnormal; they are slow at learning from books but not dull-witted; in short, they are educable. Their intelligence runs not along academic lines, yet they are able to make capital out of an exacting and stimulating course that would ready them for a richer and more useful life.

One fundamental reason for the faulty design of secondary courses is the failure of those in the educational saddle to discriminate between the speculative and the practical intellect. The former is the faculty of acquiring, apprehending, and penetrating to the substance of things. The latter is the power of understanding ideas and of manipulating them toward an appointed end. It includes sound good sense, mental balance, and the ability to size up situations. The so-called non-intellectual youth, as has been assumed, is not unintelligent. He does not have what Saint Thomas Aquinas calls the "dividing intellect," analytical and creative; not what the same Saint terms the "combining intellect," deductive and synthetic, but he is equipped with the "practical reason" that recognizes universals in particulars, and sees truths and principles in their applications. In short, his intelligence is not of the theoretic but of the concrete order. Since he learns not best from books, he has been misunderstood and mishandled by our academicians. The teaching profession has foolishly attempted to assess him by intelligence tests that are not tests of intelligence, but indicators, more or less reliable, of scholastic achievement.

Experience negates the conclusion that those who attained the top intelligence quotients in school became the torch-bearers outside its walls. Success in life depends, not on quality of mind, but of character. As a rule, our political, social, and business leaders belong to the class not intellectually gifted, but possessing practical acumen

combined with such traits as tact, determination, initiative, and enterprise. Without these, the most perfect machinery of the mind will be minus the motor power to start and to keep it going. George H. Davis, President of the Chamber of Commerce of the United States, says: "I have heard it said of very intelligent but unsuccessful persons, 'The trouble with him is he is too brilliant to be successful. He spends so much time weighing pros and cons that he never reaches a conclusion.' . . . They lack one essential quality of character, without which brains can be of little service. They do not have the power of decision. Without the ability to decide, a man's thoughts and dreams are like so much wheat left unground in the mill." Indeed, education yields its finest rewards to the less intellectual boy who is compelled to be alert and diligent and to work his mental faculties to their utmost, for the very reason that he is not quick-witted. And so to reach a moderate degree of proficiency at learning, he must, inevitably, exercise more intelligence and subject himself to greater self-discipline than his classmate of superior endowment, to whom studies are easy.

Yet what has secondary education done, what is it doing, for these average students, who will eventually comprise a large proportion of our citizenry, and who are destined to succeed far better in life than they did in school? Although their intelligence is not of the speculative order, they are by no means dolts or dullards. Granted that they have not the gifts or the inclination of mind to profit by college experience, still they have talents which will repay cultivation. In public schools, they have been left fancy-free to choose electives as coherent as a bag of marbles, or vocational subjects from which they learn to use their hands at many things, their heads at nothing. Catholic schools have either regimented them into the traditional academic course, or allowed them the shoddy alternative of a business training that discounts thinking.

It is folly to expect to emerge from this schooling, mis-

aimed and skimmed of content, citizens inured to the independent thinking needed to cut a lane of clearance to their objects through the bewilderment of a transition period, during which our whole economic system is under reconstruction. In the beginning, I stressed two highly explosive effects of changing business conditions: enlarged leisure and nation-wide unemployment. The latter is the more formidable and frightening, for it jeopardizes economic independence, the first imperative of civic stability. The former carries only a potential threat of illspent idle hours, of liberty turning to license. Each has brought about an educational problem which serves to accentuate the hopeless inadequacy of the present high-school curricular arrangement and provision for producing capable citizens. That demands the discipline of logical habits of thinking and thorough-going habits of work, which are the only paid-up unemployment insurance and guaranteed capital investment of leisure. Bring out the thoughtful part of youth, refine and strengthen it, and his chances of satisfactory occupation and of making the most of his opportunities for promotion are multiplied greatly, while at the same time, the best possible provision is made for the constructive use of leisure.

The exigencies of the perplexing time demand higher qualifications for social responsibilities than hitherto. These will not be supplied unless there is a reintegration of the present vision of the scheme of secondary education. The first step in this direction is to see it as a whole, not as this or that part so bloated in import as to obscure the whole. Thus viewed, a true conception of secondary education as preparatory to daily life and citizenship will be the outcome. The confusion of two conflicting standards will then disappear, for it arose out of placing on opposite sides of the scale articulation with life and with college. Naturally, the latter tipped the beam, since the utilitarian was set off against the cultural; that is, coin of the realm of education against its counterfeit. But there is no reason

why there cannot, and should not, be between these two extremes a program of studies effective in intellectual results, if it have a substantial content of general ideas and values on which to exercise general thinking. This is indispensable to the valid reasoning requisite to solving problems personal, political, social, and economic, with which the student will be confronted throughout life.

This program would be the practical equivalent of the college preparatory program for more than one-third of high-school students who usually do not go on to college, but who have the aptitude to succeed therein. It could be planned to furnish the prerequisites for admission, should some of this group later have occasion to offer them. The backbone of the course would be from subject fields of tested worth in the promotion of the various modes of thinking for which there might be need. For example, mathematics would provide the discipline of accuracy, science that of inductive reasoning, language that of logical relations, and history of inference from effect to cause. Since the aim is a liberal education for social and civil activity and responsibility, history and social science should be the core of the course, with English as the interpreter. Below is a sample of sequences of studies that carry out this intention, and, at the same time, meet the entrance requirements of the University of Minnesota, which are two minors and one major, or better two majors and one minor, selected from four of the traditional admission groups. The commercial electives are merely suggestive. They might be substituted for by others from the fields of domestic or fine arts, or music.

SPECIMEN GENERAL HIGH-SCHOOL COURSE

(Meeting pre-entrance requirements of University of Minnesota.)

<i>Subject Field</i>	<i>Semester Credits</i>
English	8
Algebra or Useful Mathematics	2
Plane Geometry	2
Ancient History	2
Medieval History	2
American History	2
Modern History	2
Christian Sociology	1
American Government	1
Biology	2
Physiology	1
Typewriting	2
Elementary Bookkeeping	2
Business Law	1
Salesmanship	1
Physical Education	1

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The lowest third in high school could obtain something of a general education from the same program, modified to individual capacity, or approached from a different angle or with a different emphasis. This does not imply lowering standards of work and achievement. It simply means tasks and discipline more suitable, though no less demanding. History, English, and social science would remain the axis of the course and furnish the cultural background.

Until a strong general course, such as that suggested, is established in our high schools, they will continue to defraud those who build and maintain them by doing the bidding and meeting the expectations of the colleges instead of the tax-payers. They will keep on tossing to the common run of students the skins from the plums of education reserved for a favored minority. Secondary education's

grievous sin of omission is failure to prepare for life affairs, situations, and problems. The toplofty conception that the chief desideratum is grooming candidates for the university, instead of for the world's work and civic and domestic associations, is founded on the gratuitous assumption that there is no worth-while contribution to citizenship but college men's. The resultant submerging of the interests and welfare of the large majority in high school is a violation, in a most insidious form, of the first principle of democracy: equal opportunity to all, special privilege to none.

It is of sovereign significance to bear in mind that secondary education is more important than higher education, because it has a wider and more direct influence on national life and progress. To the social, economic, and political advancement and security of the country the high school holds the key. Unless its graduates are the products of an educational experience based on the accumulated wisdom of the past, on a grounding in general ideas and principles, and a rigorous training in methodical thinking, our democracy will never rise above the cult of mediocrity. Only in a schooling of this sort will be found the perspective, guidance, and assurance sorely needed, in this our day of stress and distress, to stand as barriers against the inroads of a philosophy of immediacy, which under pretext of sudden crises, would supersede the Constitution with current legislation of expediency or experiment, or alter the structure of our Government by making one department subservient to another.

Unless a new program of studies is devised, richer in content and more conducive to straight thinking and the development of a critical judgment, the High School will fail to carry out its mission, which is to raise the public at large to a higher level of intelligence, living, and citizenship. Now all that has been said of the imperious need of this vehicle of general training for social responsibility applies with greater force to employing it to produce an

improved quality of Catholicity. The best education the mass of Catholics can hope to receive is that derived from high school, but for 75 per cent of those who attend, it is a thing of shreds and patches. This is a perilous sacrifice to higher learning of the rank and file in the Church, who must inevitably be its strength and stay. It is paradoxical that the schools of the one Religion which rests on a scheme of general ideas, principles, and distinctions should neglect the general education necessary to understand them. Yet underdone intellects from the Catholic secondary schools are expected to be leaders in the "apostolate of the hierarchy" for a laity more enlightened in the tenets of the faith. How can they act as intelligent guides or crusaders "spreading the Catholic concept of life," in the phrase of Pope Pius XI, when this involves clear comprehension of abstract doctrines and their accurate expression, to say nothing of difficult explanations required to clarify misunderstandings and to answer objections? Of course, I do not mean to imply that to be such a spokesman for Catholicity it is necessary to have knowledge and understanding "so deep as a well, nor so wide as a church-door," but a trained intellect is indispensable.

It is plain, then, that the same liberal sort of high-school education for non-college students will result alike in worthy citizens and worthy Catholics; that is, in the main, a knowledge of the humane fields of subjects, such as literature and history, which will bring students into contact with the noblest minds and personalities of the past, and transmit the best that has been thought and done down the ages. That the Church has always been solicitous for popular education on this high plane is attested by modern European civilization, which her schools built up. Judging from her immemorial attitude of all-inclusiveness in the educational advantages she offers, she certainly cannot approve of the present-day content of high-school instruction that is remindful of two buckets in a well: as one comes up full, the other goes down empty. This view is

confirmed by the following quotation from the Pastoral Letter of the American Hierarchy, dated 1884: "The beauty of truth, the refining and elevating influences of knowledge, are meant for all. Knowledge enlarges our capacity both for self-improvement and for promoting the welfare of our fellow men; and in so noble a work the Church wishes every hand to be busy, . . . In days like ours, when error is pretentious and aggressive, every one needs to be as completely armed as possible with sound knowledge, not only the clergy, but the people also, that they may be able to withstand the noxious influences of popularized irreligion. In the great coming combat between truth and error, between Faith and Agnosticism (we should say today Atheism or Communism), an important part of the fray must be borne by the laity, and woe to them if they are not prepared." These words admirably express the idea of a sound popular education, open to all, as the chief agency for social, as well as religious, welfare and responsibility.

THE PARENT-TEACHER

MRS. THOMAS F. McCORMICK, PAST-PRESIDENT OF THE
LEAGUE ARCHDIOCESAN HOME AND SCHOOL
ASSOCIATIONS, MILWAUKEE, WIS.

The presentation of a paper on the parent-teacher at this convention of formal Catholic educators may appear to be an appended consideration rather than one integrally a part of this very comprehensive program. However, to those of us who appreciate the mind of the Church in the matter of family education and who attempt "to coordinate the spiritual and educational forces of the home and school in a program of Catholic-child training," this discussion demands rightful and logical recognition from any such group as this. For just as the problems of the school are many and great, so are those of the parent, the first and last teacher, the informal educator upon whom rests the ultimate responsibility for the child's final destiny. Many of these domestic educational problems cannot be solved without the sympathetic understanding and wholehearted cooperation of the school, for we know in the words of the Encyclical, "On the Christian Education of Youth" that although "considered in its historical origin the school is by its very nature subsidiary and complementary to the family, that it must, however, form with these two a perfect moral union constituting as it were one sanctuary of education with the family and the Church."

Today, the role of the parent as the responsible educator of the child meets with indifferent approval. All manner of educational theorists are vocal in their criticism of modern educational institutions and their panaceas are as varied as their criticisms. Some propose that the school can do everything, some that the school can do nothing, some that the State is the supreme educator, but few, if any, outside of our own Catholic groups recognize that in the parent alone is invested the inherent rights of teacher and educator. The sane and logical educational philosophy

advocated by the Church and, therefore, by the Catholic teacher establishes the fact that "the parent is the primordial educator of the child, the school but the supplementary agent," and that the obligation of the parent to educate in the words of the Holy Father himself "cannot be slighted, cannot be evaded, cannot be supplanted." It is true, of course, that to the school belongs the formal training of the child. The whole scheme of modern family life necessitates an arrangement whereby an adequately organized institution assumes the technical and doctrinal instruction. But the authority to so train and instruct is a delegated authority, a parental prerogative. That many Catholic parents regard the matter of family education indifferently and assume its grave responsibilities lightly, is due, no doubt, to the current materialistic philosophies to which they are constantly exposed. The growing and approved tendency to shift parental responsibility to the school is wholly at variance with Catholic ideals which terms this obligation "not only a right, but a high duty."

Of these two groups of educators, then, the Catholic parent and the Catholic teacher which we accept as integral parts of our educational system, the advantages of superior training rest with the religious teacher who is well equipped both spiritually and professionally. The parent, on the other hand, is oftentimes untrained and for lack of opportunity is forced to depend entirely upon the graces and intuitions with which the Sacrament of Matrimony has endowed them. Faced with the complex economic, moral, and spiritual situations of modern family life which call for positive knowledge and constructive action, such dependence is inadequate for the profession of parenthood, since says the Encyclical "it must be borne in mind that the obligation to bring up children includes, not only religious and moral education, but physical and civic education as well, principally in so far as it touches morality."

The parent, then, has received a definite commission, a commission which extends through the long years of in-

fancy, childhood, and adolescence. Unlike the teacher, the same parent contacts the same child in all three stages of development, namely in the preschool, elementary, and adolescent periods. Each cycle calls for a distinctive appreciation and specific treatment of the changing needs of the individual child; hence, the parent must be a general specialist in all three fields of child training. He must appreciate, for example, the contention of some educators that "the child learns more concerning the material world and its own powers before the thirtieth month of life than it learns in all its later years." Even if this seems an extreme view, it must be acknowledged that the intelligent and patient training of the preschool child determines the success of his future adjustments to life here and hereafter. In addition to this, the parent must learn that the childhood years are those of preparation for the active participation which must inevitably be taken by the child in the material and spiritual world in which he lives. For the period of adolescence, his knowledge must be expert. An adequate understanding and gentle sympathy are vital in this cycle of storm and stress. Social maladjustments which take root during this period are often impossible to correct if neglected or misunderstood. We are all familiar with adults who are misfits in life. In some instances, we knew these men and women as boys and girls growing up in our own environment. In most cases, we can actually diagnose the ailment which beset them, for in practically every instance it had its beginning in an inadequate home where either the necessity for school cooperation was ignored, or the opportunities for parent education were entirely lacking. Realizing, then, with Father Furfey that "the only successful parent or the only successful teacher is the one who can combine with a loving enthusiasm for the child's welfare, a sympathetic understanding of his varying psychology as he passes from childhood to adulthood," the parent must needs acquaint himself with the Catholic point of view on all that pertains to child training.

With this fortification and an appreciation of the dangers to faith and reason which nowadays confront the growing child, an informal but purposeful program goes on constantly in the home. All phases of Church activity past and present are discussed and explained according to the child's ability to understand. The lives of the child saints are told by word of mouth to the very young, and for the more mature are made available about the home in pamphlet form and book. Participation in all Catholic activities are encouraged and the privilege of such participation stressed with the ever-present parental yearning to set "the young man's foot in the right way."

There is, however, a further aspect of domestic training and that has to do with the moral and civic education of the child. It involves a consideration of those inimical influences which are now almost normal experiences in the life of the modern child. The school advances principles of truth. By practical interpretation of those principles and the constant application of them to the problems of his daily life, the home educator is able to extend the training of the school into the actual experience of the child by the creation of standards for judgment which will enable him to evaluate current standards of conduct and morality. In other words, he is trained to be "Catholic minded" and to look at the world through the eyes of his Church. And it is just here that the parent is especially favored for his task since the mind of the individual child may be explored at leisure and under the various emotional stresses which develop in the routine of average family life. The time element alone, the proportionate number of hours spent in the home as compared with the number spent in the school together with the opportunities created by the informality of family conversation present, not only unexpected opportunities for the training of personality and character, but also for the presentation of that Catholic point of view which is the external expression of Catholic

mindfulness, the ultimate objective of all educational endeavor.

It is, then, in the presentation of this Catholic point of view that the great opportunity of the parent-educator is indicated. Organized and commercialized powers of evil assail youth today with a deliberate insidiousness unheard of in the past. The newspaper, movie, forum, pamphlet, radio, and salacious book continue to undermine the sincerest and most intelligent of home influences. Children are exposed unremittingly to the daily newspaper and hence to all types of calculated propaganda. Even adults are allowing themselves to be reeducated by newspaper editors and radio commentators, many of whom are subsidized by subversive groups whose philosophies are at complete variance with Catholic ideals. Conditions and their causes in Spain, Russia, Mexico—forums insidiously perverting the true Christian philosophy of social justice—falsified tenets of Communism—principles of war and peace—coming in at the door, coming over the air, ruthlessly invading the security and sanctity of Christian homes now powerless to exclude them. Needless to state that only the vigilant and informed parent can counteract these influences. Knowledge and truth are his weapons, and by these alone will he stand or fall in his profession of parenthood. It is a fact that many Catholic parents are complacently smug concerning these problems of family life, for we all know that the greatest resistance to the program of the Church in this matter of child training comes, not from without as we would like to suppose, but from within—from those spiritually defective parents who for economic, political, or social reasons choose not to identify themselves with any educational program of the Church for they are “the hearers of the word” only.

Up to now we have regarded the parent as the informal educator of the child. There is, however, one type of formal instruction which belongs exclusively to the parent-teacher and that is in the field of sex hygiene. The rapidly develop-

ing program for public sex education in our State schools is enlisting widespread and enthusiastic support. The need for constructive action is apparent and many see in this type of education the solution to present difficulties. Catholic parents and teachers alike appreciate the moral dangers inherent in any such program and so it is with the gravest concern and utmost sincerity that they are urged to prepare themselves to assume in the true spirit of Catholic teaching this most delicate of all parental tasks. The teacher and the catechist each in his own way may aid the parent, but may never usurp his prerogative. Here in the Archdiocese of Milwaukee, we are developing an excellent program of parent training for sex education—one which promises to be outstanding in its scope of service to parents and educators. A selected group of fathers and mothers meet once every three weeks approved by the Archdiocesan Secretary of Catholic Lay Action. The group which includes only husbands and wives is representative of parents whose children are in various stages of development. Some have pre-school children only, some represent elementary-school groups, some high-school and even college groups. All ages and both sexes of children are here represented in the parents. A very definite program is arranged for each meeting, which includes the reading and discussion of assigned books and pamphlets related to the subject topic. After a comprehensive and intensive preparation which will continue for months to come, each member will prepare a paper which will be a part of a planned whole. When these papers have been ratified by the spiritual director and accepted by the group, they will be used as a basis for a course of instruction for parent-educators in this diocese. After sufficient experimentation with these groups and the completion of resulting revisions and adaptations, they will be presented in booklet form for general use by parents in study-club sections.

We are agreed, then, that parent training is necessary. The Church in her comprehensive program of Catholic lay action has "indicated the best methods to make our training

effective"—the Catholic newspaper, magazine, forum, book, lecture, and—above all, as we have just demonstrated, the study club. The National Catholic Welfare Conference and the many Catholic presses throughout the country have prepared study-club material which touches on all topics of Catholic interest. It is in the Catholic Parent-Teacher or Home and School Association that all of these problems, methods, and solutions meet and are relayed to the home makers and educators alike. All the parent needs is the will to learn more about Christ and His Church. We, as parents, are engaged in the business of eternal salvation. We believe with Saint John Chriposlom that there is "no greater work than training the mind and forming the habits of the young." We know, however, that this is not an easy task. It calls for love and patience, intelligence, insight, and above all, preparation, since today as the Encyclical again tells us "More than ever before young people should be forewarned and forearmed as Christians against the seductions and errors of the world," that we may make them as Tertullian wrote of the first Christians, "Sharers in the possession of the world, not of its error."

SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

Washington, D. C., Thursday, November 11, 1937,
9:30 A. M.

The fall meeting of the School-Superintendents' Department was held in Caldwell Hall, The Catholic University of America, Washington, D. C., on Thursday and Friday, November 11 and 12. Rev. Harold E. Keller, President of the Department, presided and also addressed the meeting.

The Right Reverend Monsignor Joseph M. Corrigan, Rector of the University, welcomed the Superintendents to the University.

Monsignor Corrigan spoke on the New Constitution emanating from the Holy See for the Catholic University and commissioning the University to act as a tie uniting the Catholic institutions of the country. The aim of the New Constitution is to draw together the Catholic teaching work of the United States and to study the interrelation of Catholic institutions. He asked for intelligent cooperation towards the establishment of a high standard which can be realized only where there are unified observance and unquestioned results. He urged the Department of Superintendents to aid in this work of establishing a practical standard as the basis of achievement for the affiliation of institutions with the Catholic University.

Dr. Homer P. Rainey, Director of American Youth Commission and a member of the President's Advisory Committee on Education, spoke on the future of secondary education in the United States; how society is faced with the obligation of providing this education because of the lack of employment opportunities for youths of high-school age;

how the common school philosophy of universal education has expanded to include secondary education for all; that youths are thereby trained for the political liberalism of democracy and for the common life of the community; that vocational needs must be studied on account of the rapid technological changes in industry and the mobility of population; that there is a responsibility on the part of the secondary school to make some adjustment between school population of their community and the opportunities of industry; that differentiation in courses of study should begin with the senior high school where plans for specialization for groups in different occupational work could be made; that new courses of study must be devised; that the core curriculum of the high school must take into account the common elements of life in the light of vocational needs; that the general courses taken by all through the first two years of high school should take into account the common background of American life; that in the last two years of high school, vocational work could be introduced; that there be a local guidance center of the youths of the community; that the schools of the communities compile a cumulative state census of oncoming youths; that schools are responsible for the proper training and education of the student body up to the attendance compulsory age; that governmental agencies compile and distribute occupational and employment data; that this information service be established at Washington from which there will be dissemination of the data gained by trained research workers; that the school counsel must have some power of placement of students for an effective program.

Father Daniel F. Cunningham stressed the fact that Catholic High Schools in Chicago were overcrowded; that the aim of such high schools was real training in thinking; a relaxation of requirements would meet with criticism as well as favor; our approach to education in this field is from the angle of pupil needs, not employment opportunities.

Father William R. Kelly stated some objectives of sec-

ondary education—protective elements, moral ideas, and intellectual discipline; that it would be impossible to vocationalize our high schools for immediate occupations because our teachers are not representatives in technical fields, nor could our schools bear the expense of industrial equipment. Small high schools with a student body of only one hundred cannot specialize nor vocationalize. But in small schools the guidance program can be well directed because the pupils are better known. Employers are interested in the moral standards of the people they are to employ. A department-store head in New York City remarked that the apprentice system is best for them. Business itself will take care of vocational instruction. Let us convince our fellow citizens that our high schools cater to the nation at large and deserve the financial consideration of the body politic.

Monsignor John J. Bonner commented that the trend of the times has placed the Catholic high school in a fortunate position if there is a movement to defer specific occupational training to the post high-school period. Our traditional aim has been to protect classical education. It will not be impossible to add to the course of study some generalized subject-matter for a family of allied occupations, similar to the courses now given under the heading of business training. Real vocational training can be done in short-term service in separate vocational schools after high school.

Monsignor Joseph V. S. McClancy questioned the advisability of fixing definite programs at this time, when conditions are so unusual economically. He was glad to be informed that the President's Advisory Committee did not come to the conclusion to require education as compulsory beyond the age of sixteen because a large proportion of those older than sixteen do not like school; compulsory school years beyond sixteen, in many cases, are a sort of regimentation forcing attendance. It is difficult to find the most effective way of taking care of these youths. The question of taxation must be considered. CCC Camps cost more than the regular schools at home. It would seem more cautious

and prudent to try out an organization of vocational education in one State first and see how it works out from the standpoint of budgeting and results before new schemes are tried out on a nation-wide basis. There is a risk of national indoctrination over this period. There is a likelihood that our own schools may be interfered with unless the government widens its heart and realizes that we are educating American children.

Dr. Felix N. Pitt spoke about the youth problem in rural areas where there are no opportunities for Catholic high schools or where there is a tendency for graduates of Catholic high schools to leave the parish upon the completion of their course. High-school education through the costly program of consolidation (adds 40 per cent to costs) and through the type of curriculum offered forces children into city life. The Rural Life Conference is working on the needs for readjusting the country-school program. He pointed out the danger of regimentation in an extreme form. Will not vocational guidance conflict with our democratic ideas of government? A guidance program should furnish information on which youths and parents make their decisions. There is a two-fold burden on the rural schools: education for the farmers and education for the mobile population that will not remain in the country. There is only one city of 100,000 population in the United States that is reproducing itself in proportion of births over deaths. Migration comes from the rural sections. Distribution of youth population should be made on maps. Migration must be from overcongested areas, lest poverty ensue. Strategic location of junior colleges and State scholarships were mentioned as helpful solutions. Mention was made of the shifting of 150,000 workers across State lines as the result of employment service.

Doctor Rainey voiced the opinion that the American tradition has been for a unified high school. There is a strong feeling among educators to separate the classical from the common or general course. Very few people have taken seri-

ously the so-called American tradition that all children can fit into universal secondary education. The University of Minnesota is accepting 1,000 entrants who are unqualified for general college work. Many colleges are releasing the progressive schools from adhering to college requirements. There is a possibility of uniting school work in high school or junior college with industrial apprenticeship in industry, factories, and stores. He doubted whether democracy was violated by vocationalism in the schools. Democracy merely offers an equality of opportunity.

SECOND SESSION

Thursday, November 11, 1937, 2:30 P. M.

In the afternoon a special meeting was held at the Raleigh Hotel, where the topic was "The Schools and Crime."

Matthew F. McGuire, Esquire, Special Assistant to the Attorney General of the United States Department of Justice, addressed us, emphasizing the large proportion of criminals who were mere children and the number of federal offenders who were under nineteen. A word of praise and encouragement was pronounced in behalf of the parochial-school graduate as a promoter of good citizenship, because for him the Commandments were not something engraved in public squares and buildings, but impressed upon the mind and heart of the pupil himself. He made some remarks on Communism in this country. Although there are about a million in this country who do not believe in our government, still the Department of Justice cannot prosecute unless, in addition to conspiracy, there be some overt act which is equivalent to a violation of United States law. Upon his investigation, only 25,000 are registered members supporting Communism in this country. The danger lies in their aims on the youth movement.

Mr. L. B. Nichols, Administrative Assistant of the Federal Bureau of Investigation, gave the viewpoint of the en-

forcement officer. The enforcement officer is a special agent created to help solve the serious problem of influences subversive to the majesty and supremacy of the law. The extent of crime is appalling. Three out of every four persons are victimized before life ends. The cost of crime is \$475 every second. But the intangible aspects of crime are more serious than the material. The battle against crime will be carried on on two fronts: through education and through law enforcement. Law enforcement implies sure detection and swift apprehension. J. Edgar Hoover, in taking over the Department of Federal Bureau of Investigation, insists upon law-school graduates and men of unblemished character for the Department. Public enemies of the past decade did not come from poverty-stricken homes. Families with fifty-dollar weekly incomes were involved, as well as those of twenty-five-dollar weekly incomes. He cited as causes of crime, surroundings alien to decency and failure of prosecution because of perjury sweeping the courts. The policy of the Federal Bureau of Investigation is to debunk the criminal and disprove his slogan that everything is all right if you can get away with it. It was brought out at the meeting that the Department of Justice should lend its influence to a right understanding of our educational efforts which are vital in remedying the lack of religious sanction so apparent today.

THIRD SESSION

Friday, November 12, 1937, 9:30 A. M.

The third and final session of the meeting was held in Caldwell Hall, The Catholic University of America.

Dr. George Johnson told of the legislative activities in Washington that concerned education: the President's Committee on Vocational Education, the Harrison-Black-Fletcher Bill, the President's Advisory Committee on Education. The extreme educational needs were pointed out in behalf of rural education, the Negro, and handicapped chil-

dren. Half the children live in rural areas; the ratio there is 300 children to 100 adults. More children and less wealth detract from a proper schooling program. Very bad regions are Southern Appalachians, Southeast Section, and the Northwest Dakotas and dust bowl. Federal aid is proposed as a way of improvement because some localities, even if taxed to the utmost, could not sponsor or support a system spending fifty dollars a year on each child. Doctor Johnson was firmly convinced that it would be folly and immoral for tax money to be turned over to the State departments of education by the Federal Government and let them use it as they will. The only way to insure improvement in education is through Federal control of the money it disburses. Is there not some form of Federal control to which we could agree? The National Youth Administration has disbursed some \$1,200,000 which have benefited our Catholic institutions. This has been done on the basis of an Executive Order as direct aid to the needy student, not as an enactment of Congress. He warned us of under-covered movements against our participation in any school aid and spoke of the proposed reorganization of the Federal departments and its bearing upon the Office of Education.

Prof. Bernard J. Kohlbrenner's topic had to do with the formation of courses of study and suggested the possibility of several dioceses working together on the formation of an ideal fundamental course of study; the necessity for a wider participation by teachers in the selection of textbooks to be adopted. He recommended a more comprehensive survey of the subject and a wider distribution of labor and research in the formation of a new course.

Dr. Edward J. Westenberger urged a more clarified understanding of the philosophy of education and extolled the merits of a simplified curriculum with concentration on reading. After five years of concentration on reading, the children under the simplified curriculum excelled in all subjects.

Dr. Norbert M. Shumaker also recommended a curtail-

ment in the number of subjects in a curriculum. He considered the seventeen subjects in his elementary schools too many to handle.

Father Joseph H. Ostdiek declared there was a crying need for the composition of texts in history and biology for Catholic secondary schools.

Monsignor John J. Murphy stated that the change in curriculum emphasis to the social studies may have some value if the natural virtues are tied up with the social sciences.

Father Richard J. Quinlan lent a note of enthusiasm emphasizing the superior qualities in our system; the respect we have from public authorities; and the need of encouragement for the classroom teacher.

There was a motion made by Father Paul E. Campbell that the Rural Life Committee, composed of five superintendents, be made a committee of this Department. It was seconded and passed.

A motion to enlarge the Committee reporting on Teacher Training and to print the result of the research was made by Father Francis McNelis and seconded by Father Ostdiek and passed.

Our gratitude to the University for the hospitality tendered was voiced by Monsignor McClancy and carried by a motion.

AUSTIN F. MUNICH,
Secretary.

SECOND MEETING

Milwaukee, Wis., Wednesday, April 20, 1938, 4:30 P. M.

A brief business meeting was held in the Milwaukee Auditorium in the afternoon. The Secretary's minutes were read and accepted as given.

Father Keller reported on the progress made in the printing of the National Survey on Catholic Teacher Training and in enlisting the services of experts in the field to obtain

criticism and recommendations for the crystallizing of opinion towards further improvement in standards.

Rev. Joseph J. Wehrle, Superintendent of Schools in the Diocese of Erie, from a complete detailed analysis of the Survey, cited the recommendations he considered most vital in educational standards for the preparation of religious teachers.

It was the consensus of opinion that a business meeting separate from the banquet meeting be continued as a practice at the General Meetings of the Association.

SECOND SESSION

Wednesday, April 20, 1938, 7:00 P. M.

At the Hotel Pfister dinner meeting, Bishop Peterson addressed the Superintendents, declared the vital importance of their administrative functions, and urged them to leadership in the cause of Catholic education.

Mr. S. A. Baldus, Managing Editor of *The Extension Magazine*, Chicago, Ill., delivered an address in which he emphasized individual reasoning and judgment as the most pertinent achievement of a good education.

In accordance with the recent regulation for the biennial election of officers and delegates to the Executive Board, there were no nominations.

AUSTIN F. MUNICH,
Secretary.

PAPERS

ISSUES IN SECONDARY EDUCATION *

HOMER P. RAINEY, Ph.D., DIRECTOR OF AMERICAN YOUTH
COMMISSION, WASHINGTON, D. C.

To those who are studying the problems of secondary education it is clear that numerous changes in American life, some of which have been piling up over a long period of time and some of which are of more recent origin, are by their cumulative effect producing a crisis in secondary education. It was in recognition of this crisis that the American Council on Education more than two years ago created the American Youth Commission and instructed it to study all of the needs of American youth between the ages of 12 and 25 and to prepare a comprehensive program for their care and education. The Commission has spent two of the five years which were allotted to it in laying as comprehensive a factual foundation as possible for its thinking. As a part of its work it has completed the "Inventory of Oncoming Youth in Pennsylvania," which had been begun earlier by the Department of Public Instruction, in which comprehensive data were secured on approximately 30,000 youth in the State of Pennsylvania over a period of eight years, from 1926 to 1934. In addition, it has interviewed directly approximately 20,000 other youth between the ages of 16 and 24 in the State of Maryland, in Dallas, Tex., and in Muncie, Ind. Furthermore, it has made an analysis of data from some 200 other surveys of youth that have been made in the last three or four years.

This body of data has given us a broad view of the needs and problems of American adolescent youth. It will be impossible in the time allotted me in this address to go into any detail with respect to many of these problems. I have chosen

* Address delivered before Pennsylvania Education Congress, Harrisburg, Pa., Sept. 23, 1937.

rather to select three of these major issues and to present them to you with some of the implications which they raise:

(1) Undoubtedly, one of the most fundamental issues in the field of secondary education today has to do with the implications growing out of our system of universal secondary education for all youth. There is no principle of American education that is more deeply imbedded in our educational philosophy than that of universal secondary education, and coupled with it the principle of equality of educational opportunities. We committed ourselves to these principles historically, but up until the present time they have never been put to a practical test for the simple reason that all of our youth of secondary-school age have never before sought to avail themselves of these opportunities. We are now, however, face to face with the practical realities of these commitments. We are rapidly approaching the time when practically all youth of secondary-school age are going to be asking for a secondary education at public expense. In some states, as many as 90 per cent of the youth of secondary-school age are already enrolled in secondary schools, and it is only a matter of time until that percentage is going to approach this maximum for practically all the states.

This simple fact, therefore, is producing one of the most fundamental issues that we have ever confronted in secondary education. The issue may be stated in this way: Are we going to face frankly the implications of our system of universal secondary education and prepare programs adapted to the needs, interests, and capacities of all youth of secondary-school age?

As we face up to this question, we actually find that a great many people in our society have never really taken the idea seriously. There are many in American life today who are skeptical of the principle and express their doubts in many forms. Some are saying that we already have too many youth attending high schools and colleges. Others are saying that all youth cannot take a secondary education; by that they mean they do not have the intellectual equipment

necessary to master the traditional elements in a secondary-educational program. Others are saying that the opportunities for employment in the professions and white-collar jobs set a natural limitation upon the number of youth who should be going through our secondary schools. And still others are saying that even if all the above objections were met, we still could not bear the financial cost of the operation of the program of universal secondary education.

I am going to short circuit a great deal of the argument upon these points by asserting that society is faced with the obligation of providing a secondary education for practically all of its youth of secondary-school age whether it wills it or not. It is perfectly clear that the employment situation in American life does not now demand, and will not in the immediate future demand, the services of youth under 18 years of age, and that only a small percentage of youth under 21 years of age will really find worth-while opportunities in employment. Society is faced, therefore, with the very practical problem of how to provide adequately for its youth under 21 years of age. It will no longer fit the situation to argue that all youth cannot measure up to the traditional standards of a high-school program. Our schools must find a type of educational program that is fitted to the needs of its youth.

There is another aspect of our present situation that is highly significant. In the past, we have thought of the common school as being confined to the elementary grades. We are rapidly approaching the time when we must think of a common education for practically all youth under 20 or 21 years of age. In other words, we must now think of providing a common education for practically all of our population at the secondary-school level. This is a wholly new concept of secondary education. The possibility of it has never occurred before in any society at any time. The development of a program of education adequate to the implications of this concept is going to tax the finest educational statesmanship we possess. Certainly, our present schools are not

adapted to this situation. Our figures would indicate that they are now ill-suited to as many as 60 or 65 per cent of all those now enrolled in the secondary schools. Professor Harl Douglass, in a report to our Commission, has given an excellent summary of the present deficiencies of our secondary-school program. He says:

"The schools we now have are not adapted to the needs of a great mass of non-scholarly youth, some in school, others idle, and many at work who should be devoting at least part of their time to education. Our present schools were never intended for this class of youth. They are too bookish, too intellectual, too impersonal, too far removed from problems of life, too difficult, and they provide too meagerly for the satisfaction of the desire for life-like experience. It is also clear that the college preparatory and 'high-brow' cultural and leisure-training is suited to neither the needs nor the interests of this type of youth who formerly were eliminated or went to work upon reaching the compulsory age limit. The written and printed approach, and other methods of teaching characteristic of the typical high school are of doubtful value to this class of young people."

I cannot leave this subject without giving you some idea as to my concept of what the nature of this new program should be. A proper concept of secondary education for the future seems to be that of a common education for our common life. Never before in the history of the world has there been such a community of living as there is today. By the development of means of travel and communication all people have been drawn close together and means for the dissemination of knowledge and information are making it possible for all people to hear and to know the same things. This is tending toward a need for a common culture. Furthermore, there is a leveling of life in the economic and political areas. Mass production of cheap goods, coupled with high-wage scales, is tending toward an economic democratization of life, and the development of political liberalism is bringing the "mass man" into political control.

Thus, walls that have hitherto divided our population into groups and classes are now being broken down and there is a general tendency toward leveling or democratization of life. The masses of men are achieving in increasing measure social, political, and economic equality. Thus, a basis of a broad and living common culture is emerging. Habits, customs, manners, and ways of thinking are fast becoming common to all groups and sections of our country. People in all classes, in all sections of the country hear the same radio programs, read the same books from public libraries, see and ride in the same kinds of automobiles, see the same moving pictures, play the same sports, and share hundreds of other things in common. They attend the same kind of schools, colleges, and universities; take similar courses; study the same textbooks; and collect the same kind of an education measured in semester units. The common life comes whether or not we will it. The prime function, therefore, of universal secondary education is to provide a common education for the common life of the whole population.

The central problem of curriculum building for secondary education is to identify these common elements in the experiences of all, and to prepare materials and procedures which will insure that all youth have an opportunity to share in these experiences. These common elements of our common life, therefore, ought to become the "core" curricula for all youth in the secondary schools. The building of such curricula will require a thorough and fundamental reorganization of the entire program of studies. These new materials should be developed and carefully graded for every level of secondary education, from the first year of the junior high school through the junior college, and they should also be graded for different ability groups. It is my belief that this type of education is so much more important than any of the electives or later vocational courses that no school should omit the core curricula of general education.

(2) A second major issue in modern secondary education relates to the kind of a program of vocational education that

is needed for modern conditions. There is no doubt but that this issue of vocational education is one of the most critical in American education at the present time. The President of the United States has recognized this issue in his unwillingness to make further Federal appropriations for vocational education until a comprehensive study of the entire problem has been made. He, therefore, organized, under the auspices of the Federal Government, the President's Committee on Vocational Education, which is to report directly to him some time prior to the opening of the new Congress in January.

Our Commission has been giving a great deal of consideration to this problem of vocational education. Here again I am unable to go into the situation at length, but shall, of necessity, be forced to curtail the arguments and present only some of the more fundamental considerations. The widespread application of technology to industry and agriculture has resulted everywhere in a more rapid increase in production than in employment opportunities. This trend, which was distinguishable in the twenties in many of our basic industries, has become the characteristic phenomenon of the period of national recovery. Indeed, as the recent report of the National Resources Board discloses, the nation's output increased 46 per cent between 1920 and 1929, with a simultaneous increase of but 16 per cent in the nation's labor force. On the other hand, while production in 1935 was 14 per cent above 1920, the "unit labor requirement" was 28 per cent lower. The volume of unemployment in 1935 was accordingly nearly nine times that in 1920. Thus, employment as well as reemployment lags behind general recovery and constitutes one of the most serious social and economic problems. In fact, unless it is possible to increase our production of goods and services by 20 per cent, there is no prospect of returning to the employment levels of 1929. Furthermore, employment opportunities in manufacturing and agriculture, two of our basic industries, are declining for the first decade in our national life. Nor is

there any reason to expect that the service industries that expanded so rapidly in the twenties will not similarly reach a saturation point.

In addition to this divergence between the increase of productivity and employment opportunities, there are taking place significant technological changes within industry itself which will further change the character of the work process. The scrapping of old equipment and the introduction of multiple units of automatic or semi-automatic machines has not only reduced the number of workers employed, but the amount of skill required for their operation has often been reduced. The repetitive nature of work has increased as has the labor turnover on particular operations. Furthermore, some recent studies of displaced workers disclose that the qualities which help men to rise to skilled jobs and high wages while at work are of limited use in helping men to readjust satisfactorily when the job goes; and that the majority who did find jobs found them in industries or occupations other than those in which they were previously employed. Youth faces, thus, an occupational future in industry that is becoming more mechanized, less concerned with highly developed mechanical skills, less given to practical instruction outside the industrial plant, and more insecure for one with a single vocational skill. In a word, mobility has taken the place of fixity; and uncertainty the place of security.

A system of vocational education which would be adequate in such a changing situation should provide for training of a short-term type far more diversified than ever before in respect to the fields in which the training is offered, participated in by both industry and the school, and stressing opportunities for rapid and effective retraining. Such instruction of youth would become effective through the wider use of present promising beginnings of occupational and placement information that is provided through a well-organized placement service.

Furthermore, such a system of vocational education

should recognize a three-fold responsibility upon school, community, and the employers. The schools should be required to provide educational opportunities for all qualified youth on the secondary level, designed not primarily to impart particular techniques, but to develop such an adaptability that shifting from one job to another is made practicable and further designed with such resourcefulness that youth in routine jobs will be able to find other life satisfactions in extra-occupational interests.

What has been said above relative to vocational education raises the whole problem of the relationship between general and vocational education. Special emphasis needs to be placed upon the relation of general secondary education to vocational training. Experience has shown that individual diagnoses of youth are not practical nor very reliable until youth are well along into their adolescence, preferably 14 to 18 years of age. This means that differentiation of youth prior to the beginning of the senior high-school period is not advisable, and that prior to that time the program of education should be fairly general and uniform for all, and that emphasis should be placed almost entirely upon a general or liberal education. There will be, of course, individual exceptions to these generalizations and the schools should be prepared to take these exceptions into account.

The curriculum should not be thought of as designed to give specific training for vocations. Its primary purpose should be to give preparation for intelligent participation in the experiences of life which are shared in by all people—for general living in a modern community. If properly organized with suitable electives, it will also supply a basis for the first level of specialization, which will be entered upon in the tenth or eleventh school year.

What is here called the "first level of specialization" requires definition in order to distinguish it from the specialization provided in technical and professional schools. The first level of specialization is one on which the pupil population will divide, not merely as a result of the acceptance of

the few elective opportunities offered in connection with the core curriculum, but as a result of the deliberate selection of certain related groups of courses that involve more direct preparation for groups of pursuits.

In this connection, it is important to recall that the traditional linguistic-mathematical curriculum of the classical secondary school was, in its origin and for a long period in its actual administration, a vocational curriculum. The traditional secondary-school curriculum was at first a pre-professional curriculum preparing a small group of selected students for further study which was to lead ultimately into the ministry or into the legal or medical professions. The classical curriculum, because of its prestige, has long held a preferred place in the educational system. It has in recent times been lauded by some people as a liberal, or general, curriculum when, in reality, it is still appropriate in many of its elements only for pupils intending to enter the learned professions.

Modern conditions have brought into positions of importance parallel with those of the time-honored learned professions other callings, notable among which are engineering, business management, professional agriculture, and governmental service. Preparation for these callings is generally recognized as vocational in type. For the new professions, courses of study are needed which are not included in the traditional preprofessional, classical curriculum. With diminishing emphasis on the classical subjects and increasing demands for new courses, confusion has arisen with respect to the terms, "liberal" and "vocational." The fact is that the only truly liberal education is that which furnishes the common background for cultured life. Liberal education is the education which prepares for intelligent citizenship. It is the education which insures that individuals have a general understanding of their intellectual heritage.

In contrast with general, liberal education, vocational education aims at the cultivation of particular abilities. Even

here, however, there are certain introductory forms of education which are comparatively broad in scope. When the vocational outlooks open to young people are analyzed, it becomes evident that groups of courses can be arranged, each group having certain common elements. For example, all the vocations which deal with machinery have a common background in physical science. All the vocations which are of the type commonly classified as commercial have a background in economics. The learned professions have a background in history and literature.

The relation between the liberal and the vocational parts of the secondary-school curriculum has been a subject of violent controversy in recent years. The time has come when this controversy must end if young people are to have proper preparation for life. A plan of instruction must be adopted which will include for all pupils both vocational education and general, or liberal, education in the true sense of the word. The two kinds of education are not antithetical, but supplementary. The really liberal curriculum is that which prepares for the common activities of all citizens. The vocational curriculum is that which trains pupils to follow the lines dictated by their individual differences. How long the vocational curriculum is to keep any given pupil in school will be determined largely by the exactions of the vocation chosen. Whatever the period of schooling, the school should, at all times, aim to cultivate two types of intellectual maturity, two types of information, and two types of interpretation of the facts known to modern science and letters—one vocational in its interests and applications; one general, directly related to the common social life of humanity. At the beginning of secondary education, general education should be stressed. During the later years, vocational education should come into prominence.

(3) The third great field of importance in secondary education today has to do with the responsibility of the schools for the employment and vocational adjustment of youth. One of the crucial points in our youth problem which we

have discovered is the steadily widening gap which exists between the completion of school on the one hand and the beginning of employment on the other for an increasing percentage of American youth. The vast majority of youth drop out of school at 16, 17, and 18 years of age, and at 18 years of age three-fourths of all youth are out of school. Our studies show that there has been a steady trend since 1910 to exclude youth under 21 from employment. Thus, we have a period of three, four, or five years between the time many youth drop out of school and the time at which they have a reasonable opportunity of being inducted into full-time employment. Society, therefore, is faced with the problem of finding some productive way to bridge this gap. The first problem that presents itself is that of who or what agency or agencies shall be responsible for helping youth make this transition. At the present time, under our compulsory school laws, the schools are responsible for youth up to the end of the compulsory school period. When that stage is reached, our youth are catapulted into society with no one responsible for their adjustment. We have literally hundreds of social agencies working with and for youth, but the responsibility for this major problem is not centered in any agency or group.

It is my belief that the schools are the only appropriate agency to assume this responsibility. However, it does not seem possible for practical reasons that the schools can assume the entire responsibility. It must be shared by other groups, such as employers and governmental agencies, particularly the Employment Services.

Time will not permit more than a brief sketch of my concept of an adequate program to deal with this problem. The first essential step is the development of a cumulative youth census. Every state should have a continuous inventory of its oncoming youth. This inventory may well be a cumulative and extended school census and should include full educational and vocational data relative to all youth in the state under 21 years of age. A state cannot do basic

and long-range planning to meet the needs of its youth unless it first has full information which only a cumulative census will provide. The underlying purpose of such an inventory should be to differentiate the background, experiences, capacities, interests, and present status of all youth under 21 so as to furnish basic material for the determination of policies and plans that will make the optimum contribution to their educational and social needs on the one hand, and will best promote the welfare of society on the other.

Such an inventory of youth ought to lay the factual foundation upon which a state should be able to approach the answer to such questions as the following:

- (1) What are the needs for services to youth in the state?
- (2) What are the institutional resources now available in the state for meeting these needs for services?
- (3) What, if any, additional services will be necessary to meet these needs?
- (4) What financial resources will be available for these needs, and what additional resources will be required?

The next essential step in such a program is the development of a new service—one which will successfully correlate the functions of the schools with those of the employers of labor. The first feature of this service must be a system for collecting occupational and employment data on a nation-wide scale. This can best be done through an employment service, national in scope, and inclusive in character. An adequate plan for the collection of data on employment requires a continuous inventory of the number and types of men and jobs which are available.

There is necessity for a careful correlation of the work of the Federal and State Employment Services with the operation of State unemployment insurance systems under the Social Security Act. The most effective correlation, if it could be achieved, would provide that these employment exchanges should administer relief, unemployment insurance

benefits, and receive all unemployment data from employers and employes in their respective districts. If these functions were thus correlated, when one went for unemployment insurance or relief, he would automatically register as available for work, and if there were appropriate work available, he should get no relief.

This service should have a central statistical office in Washington where the data should be interpreted and made available for use to the entire country. This office should have a staff of trained research workers whose responsibility it should be to conduct basic research in occupational trends, the number and types of jobs and men available, classification of jobs, specifications of job requirements, analysis of traits, aptitudes, capacities, and interests of individuals in relation to job requirements.

There must also be a system for the dissemination and use of these data in industry, the schools, colleges, universities, and for all other interested groups.

There should also be an organization in each community throughout the country, which will serve as a part of the national system for the collection of occupational data outlined above. This will require the coordination of all local agencies concerned with the problems of employment, education, and placement of youth. This means a close cooperation between industry, the schools, the Employment Service, and other local groups and agencies.

There should be associated with this service in each community a guidance center for youth, in which all local agencies should cooperate in an analysis of community needs and opportunities; an analysis of individual youth's characteristics; guidance, placement, and supervision of individual youth.

The guidance work in the schools should be definitely related in a functional way to this local Employment Service. Counsel in the schools, in order to be effective, must be more closely related to the placement of youth, for it is futile for

the schools to try to counsel unless they also have some part in the placing of youth in employment. Hence, there must be developed an effective correlation of the schools with the Employment Service. Considerable experimentation is needed to determine the most effective administrative and functional relationships between the schools and the Employment Service.

THE SCHOOLS AND JUVENILE DELINQUENCY

MATTHEW F. McGUIRE, ESQUIRE, SPECIAL ASSISTANT TO
THE ATTORNEY GENERAL, UNITED STATES DEPART-
MENT OF JUSTICE, WASHINGTON, D. C.

In addressing such a representative group of American citizens, I feel that I am speaking, not only to a group of men who are interested as citizens in the problem of crime prevention as a whole, but who, because of the peculiar nature of their profession, bear to that problem a peculiar relationship.

For, you have, by virtue of your calling, played, are playing, and can play a great part in stemming the tide of juvenile delinquency in the United States.

For, it is to be remembered that it is the unrehabilitated juvenile delinquent of today who becomes the hardened felon of tomorrow.

I say it is peculiarly within your power, because next to the home and indeed in a great number of instances transcending the home, it is the school which is the great motivating force that forms and stamps the character of the child.

If that is true of the school in general, it is particularly true of the religious school, which is the greatest influence outside of a good home that makes for character and good citizenship.

In that school, the practical necessities of life are not overlooked. Yet, it constantly has before it as its *finis operis*, as distinguished from the *finis operantis*, the eternal verities.

Teach, first, respect for God and His law and then respect for man and his law follows. Take the Divine out of the home and the school and the very sanction on which all law, both natural, moral, and human must of necessity rest, is gone.

Standards and norms of conduct, then, like the laws that

are passed to sustain them, vary with the changing whim of the times, and under such a system, the crime of today might well become the accepted pattern of human conduct tomorrow.

No truer epigram was ever uttered than "As the twig is bent, the tree will grow." Give me your children to educate today, and I will make the history of tomorrow.

Is it any wonder, then, that surveying conditions around them, millions of thoughtful Americans of middle age lament the passing of the old order and long with nostalgic eyes for their own school days, when respect and love for God and His law were taught along with love for country and respect for its laws, both going hand and hand along with the three R's—before the days of the radio, the fast auto road and faster car, the development of the movie, and the mass production of pulp magazines with their lurid appeal to adolescent eyes.

Is it any wonder, then, that juvenile delinquency in the United States forms the wellspring of our great army of criminals?

Do you know that during the first nine months of the year 1937, persons who were little more than children committed 13 per cent of our murders, 28 per cent of our robberies, 41 per cent of our burglaries, and 51 per cent of our automobile thefts, according to the Director of the Federal Bureau of Investigation in his address on Monday before the American Hotel Association in Pittsburgh.

This is a problem which I think you will agree with me strikes deeply into every home in America. Wipe out juvenile delinquency and you will wipe out at the same time the spawning ground of adult crime.

Is this picture overdrawn? Here are some figures for the year 1935-36. There were 1,939 Federal offenders under 19 years of age not under sentence, discharged from jails during that year. Of these, 294 were sentenced; 200 cases were dismissed; 256 were placed on probation; 19 received suspended sentences; and 70 were deported for all sorts of

offenses from counterfeiting and forging and related crimes, to larceny, liquor, and narcotic violations. These are cold hard facts taken from "Federal Offenders," a review of the work of the Federal Bureau of Prisons, during the year ending June 30, 1936, and they do not include the enormous army of juveniles who day after day, year in and year out, fall afoul of the laws of the various states.

What the cause or causes of this deplorable situation is I do not know, nor is it so material to this discussion, but I suspect that divorce, broken homes, and the growing indifference in the matter of the influence of religion in the formation of youthful character, has and is playing its fearful part.

It is such a deplorable situation that threatens the great work being done by the Department of Justice in stripping from the adult criminal his mask of glamour and showing him up for the really despicable character he is. It is highly discouraging.

There is no use in attempting to stem the tide of crime if the torrent is constantly being fed by never-ending streams of juvenile delinquents, adding new recruits to the army of over four million murderers, thieves, and other criminals—almost as many men as were called to the colors during the war. But, you may say, "What can we do?" You can do, and are doing much. There are over 200,000 children in your high schools today in the United States, and over 2,000,000 children in the elementary schools, under your control and direction. In other words, one-tenth of the total school population of the entire country, almost 2,500,000 children today who will become the fathers and mothers and citizens of tomorrow are in Catholic parochial schools, both elementary and high. You must keep up the good work you are doing. Your hands should be strengthened. More than all that, you need to be encouraged and to be told that while single-handed you cannot hope to dam up the source of almost 1,500,000 major crimes committed in 1936 and a still larger number for the year 1937—that the task that you

have set your hearts and hands to is paying dividends and that every boy and girl instructed in your schools who carries out into life the ideals inculcated there becomes, not only an example to his neighbor in the community in which he lives, but an evangel who makes for good citizenship and good government. They will never walk the grim last mile. For you have proceeded on the theory that crime prevention begins in the home and school—in the high chair—not the electric chair.

No code of law, no better ethical concept of right conduct has ever been devised than the Ten Commandments. For they are the Code of God—not man.

Engrave them on every public building and erect them in every public square, then crime by the very salutary monition of their presence, would suffer an enormous decrease.

Instill them in the heart of the child so that they become engraved in the heart of the man and the woman, and the compelling influence in their conduct and their life, and you have done something greater still. You have made a good citizen and a respecter of lawful authority.

To be engaged in a task of that kind is not only a contribution to the education of youth, it is a contribution to good citizenship and to the preservation of civil society. Without your effort, fruitless and discouraging as perhaps it may seem sometimes to you, the battle will be lost.

The Department of Justice, under the inspiring leadership of the Attorney General of the United States, J. Edgar Hoover, the Director of the Federal Bureau of Investigation, and Joseph B. Keenan, the Assistant to the Attorney General, has performed wonders and has struck terror into the heart of the violator of Federal law, but it is only through the support of all good citizens that the battle can be finally and decisively won.

You, as I have said before, are doing your part. My only suggestion is to not lose faith in the greatness of your contribution and the value of your effort. Organized crime as a business in the United States has been smashed by the

vigor and the strength of the Federal Government. The twilight zone, so to speak, between State and Federal jurisdiction has been closed, and the gangster, the racketeer, and the kidnaper now think twice before they decide to tangle with Federal law. For once on the job, they knew that Department agents finished it until even in gangdom, when the word went out to use a colloquialism that the "heat" was on, the law breaker found himself, not only outside the pale of society, but ostracised by the gang—a pariah, and untouchable.

The imagination of the American public has been captured and young America has been given a new hero, not the swaggering gangster of the films, but one to be niched beside those other heroes of a former generation, Frank Merriwell, Stover of Yale, and the fabled youth of Horatio Alger and G. A. Henty. They owe much to you and millions like you for that achievement, because you form the backbone of their support.

Your task, then, is to carry on the great work in which you are engaged. Let no word of discouragement, let no feeling of failure impede or hinder your efforts. For yours is a great and mighty contribution towards the eradication of juvenile delinquency in the United States.

So in conclusion, I say to you :

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
Nor as things have been, things remain.

"For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main.

"And not through eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look! The land is bright!"

SOME POSSIBLE IMPROVEMENTS IN COURSE-OF-STUDY CONSTRUCTION

BERNARD J. KOHLBRENNER, A.M., INSTRUCTOR IN EDUCATION, ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

In addressing ourselves to the subject of today's discussion, several assumptions may be made. It may and should be assumed in this audience that good courses of study are important. What is to be taught in any school is always basic. No proper education may be achieved if the subject-matter of instruction is not well organized. The selection of content cannot be left to chance, interest of the teacher, her previous experience in teaching, or any similar accidental factor. The organization of materials for teaching purposes must be as effective as it can be made. This means the construction of courses of study that will provide for a continuous program of education through the grades that will help make possible a well-proportioned education of the pupils involved.

It may also be assumed that much good work has been done in constructing courses of study for the Catholic elementary schools. You are much nearer that work than I am, but any one conversant with the facts must conclude that, despite lack of funds, available free time, and specially qualified personnel, considerable progress has been made. About this matter more will be said later; suffice to remark here that we all recognize the inherent values of what has been accomplished, that we are all devoted to this phase of Catholic education, and that the only purpose of our coming together is to discuss how we may extend the improvement of courses of study.

If courses of study are to be what the best theory of the day insists they should be, we must have a situation where superior teachers, experienced supervisors, and qualified administrators can collaborate without undue haste in compiling courses that are the outgrowth of (1) mature delib-

eration, (2) thorough acquaintance with the findings of educational research, and (3) basic convictions relative to the philosophy of Catholic education.

I submit that many dioceses are not in a position to do extensively this sort of work. Good work has been done in small dioceses, but sometimes at too great a cost. Even the in-service methods that we are using to improve teachers and teaching are not too successful. Late-afternoon, Saturday, and summer classes are, in some instances, necessary evils; we tolerate them only because we cannot do something better. We all have too much to do. Teachers who are kept busy throughout a school day and a school year do not always become the best students in late-afternoon and summer classes. If to these improvement devices we add work on the construction of courses of study, we may render teachers more unfit for successful teaching and for successful living.

And yet, Catholic schools are just as much, if not more, in need of good organization of teaching materials as the public schools. It cannot be denied that the lead in construction of courses of study has been assumed by the public schools. Catholic schools for a long time endeavored, not only to be not unlike, but to closely follow the programs of instruction of public institutions. The only exception was that religious teachers were secured, a religious atmosphere created, and definite instruction in religion given. But the motive force behind, and the integrating power of Catholic education should be different from that of the public school, else there is little excuse for the Catholic institution. That, I suggest, is a problem of fundamental importance in the construction of courses of study for Catholic elementary schools that has been virtually untouched by curriculum makers. The Papal Encyclical on Education is either to be taken seriously with respect to the Catholicizing of every aspect of Catholic-school teaching, or it remains mere rhetoric. We must develop a philosophy of Catholic

elementary education that will serve as a touchstone in organizing programs for the elementary school.

Fundamentally, the real reason for course-of-study construction is the improvement of teaching. Whatever other tests of the value of such activity there may be, the final test is made in the classroom. Teachers should become better teachers and pupils become more successful learners as a result of the construction of courses of study. This improvement is a goal that cannot be well achieved by merely adopting an already available course or by using textbooks however satisfactory they may be. This procedure may be necessary at times but much of the value of course-of-study construction inheres in the doing of the work, not in the end result, a printed course. It is in large measure what it represents, not what it is, that makes such a course worth while.

With this background in mind, we may proceed to the second part of this discussion, a summary of what the present situation is in the matter of diocesan courses of study. The remarks that I make here are drawn from a study done by one of our graduate students in St. Louis University under my direction. The bulk of the research was done by Sister Mary Leon, Supervisor of the Sisters of Loretto in the Archdiocese of St. Louis. A summary of her study can be found in the September 1937 number of *The Catholic Educational Review*.¹

Inquiries were made to discover what types of courses of study were being used in the various dioceses. Eventually, a summary was made possible for all the dioceses in the country, a result which would not have been achieved but for the cooperation of you members of the Department of Superintendents. It was found that there were fifty-six dioceses using diocesan courses of study, forty-six of these being courses developed in the same dioceses in which they

¹ Kohlbrenner, Bernard J., and Albin, Sister Mary Leon, "An Evaluation of Thirty-Seven Diocesan Courses of Study," *The Catholic Educational Review*, Vol. XXXV, September 1937, pp. 392-406.

were being used, and ten being adoptions of other diocesan courses. In three dioceses, the courses of study being used had been compiled by religious communities; one diocese used textbook apportionments in lieu of a course of study; seventeen dioceses had adopted state courses; and in thirty instances there was no indication given of what courses were in use. In a previous investigation made in 1928,² only twenty-one diocesan courses were made available to the student. From this and other facts, it is clear that diocesan courses of study are definitely on the increase. Many replies to the recent inquiry stated quite specifically that more construction of new courses of study and more revisions of those already in existence are to be expected in the future, some indeed, in the very near future. Diocesan Superintendents are apparently committed to the policy of providing for their schools courses of study which are of local origin.

With respect to the contents of the thirty-seven diocesan courses of study that were analyzed, it was found that great variety prevailed. Twenty-one different subjects of instruction were included in the thirty-seven courses. The seven subjects which appeared most frequently were, in this order of frequency: United States History (in thirty-six courses), arithmetic (35), English (32), geography (32), reading (28), civics and citizenship (27), and religion (26). The least frequent were sewing and social conduct, each of which was included in two courses of study. The generally increasing emphasis on the social studies which is evident throughout American education is likewise seen in these thirty-seven courses of study. If all the separate subjects are put under their proper heading, it will be found that there are 110 courses in the social studies included in the various diocesan courses analyzed. Perhaps a disconcerting fact is found in the position of religion in the frequencies.

² McNeill, Rev. L. A., "Rating General Diocesan Courses of Study for Catholic Elementary Schools." (Unpublished Masters' Thesis, Catholic University of America, Washington, D. C., 1928.)

It was found to occupy seventh position. It is true, of course, that religion is taught in all Catholic elementary schools, whether courses of study in the subject are prepared or not. Moreover, the present investigation does not tell anything about emphasis or time allotment given to the various subjects. Other researches are necessary to give a more adequate picture of the content of the various diocesan courses of study and of the influence they are likely to effect on the schools.

The evaluation of the courses of study was made on the plan of the Stratemeyer-Bruner rating scheme.³ Five major features of each course of study were considered including:

- (1) The recognition of educational objectives.
- (2) Organization of subject-matter.
- (3) Recognition of, and adaptation to, pupils' needs.
- (4) Adaptation to teachers' needs.
- (5) The mechanical make-up.

Each course was given a rating on each of these features and also a general rating. The ratings were on a five-point scale: Excellent, Very Good, Good, Fair, and Poor. I shall not burden you with the statistical details of the ratings; all too often educators employ statistics in the same way as a drunken man uses a lamp post—for support, not illumination. You may find the facts in the report itself. Briefly, then, about three-fifths of the courses received a general rating of Good or above, but less than one-third received a general rating of Very Good or Excellent. General ratings may be raised by a high rating on mechanical features of the course of study, although this item is not as important as several others. The courses that were analyzed were best in the recognition of educational objectives and in their mechanical construction; they were weakest in the satisfying of teachers' and pupils' needs and in

³ Stratemeyer, F. B., and Bruner, W. B., "Rating Elementary-School Courses of Study," New York: Teachers' College, Columbia University, 1926.

the organization of subject-matter. I think it is obviously more difficult to satisfy these latter ideals than the former points. These thirty-seven courses of study, then, are not exceptional in the aid that they give teachers in organizing subject-matter, in caring for pupils' needs, or in giving other instructional assistance to teachers.

With these observations in mind we may now turn to the third and last section of our remarks. That may be stated as, "What are desirable next steps?" There are three alternatives that I see. First, we may continue along the path that has been followed up to the present; secondly, we may abandon this and place emphasis on the selection of excellent textbooks which will then constitute courses of study; or thirdly, we may modify somewhat the organization for curriculum and course-of-study construction.

I am convinced that the first alternative is not very desirable. It is a method that makes too much of a demand on the time and energy of all who are involved in it. It does not lead to the production of superior courses of study. It results in too much duplication of efforts. It is unnecessary because many aspects of subject-matter are not dependent on geography or location. It is impossible of use in many dioceses because of the unavailability of competent individuals to undertake all phases of course-of-study construction.

There is much in favor of the second alternative, namely, the adoption of the best textbooks available and the frank recognition of the fact they will then become the course of study. Textbooks are being changed from the older précis type to fuller, more extended treatments. Probably Horn is right (in his *Methods of Instruction in the Social Studies*, p. 217) when he says that the best textbook is superior to the best course of study in scholarship, pedagogical arrangement, and methods of teaching that are recommended and that the worst textbook is superior to the worst course of study in these respects. But this tendency to exalt the textbook still ties American teaching to the book, never will

create a situation where pupils will develop abilities to find and use materials in several sources, and the process of simply adopting the best textbooks surely has less effect on the stimulation and improvement of teachers than would wise participation in the construction of courses of study. In certain cases, this alternative may be the only one to follow, but I think it is not ideal and should be replaced by the last alternative.

I am convinced that some modification of the present program is necessary. What is good in the present method of compiling courses of study should be retained and extended but new features should be added to the present practice. The present system has the advantage of keeping educational change close to the local school unit. That must be continued; we rightly fear any educational bureaucracy, whether it be public or Catholic. But this fear should not be exaggerated. Nor should it lead us to a failure to sensibly cooperate on common educational problems in order to secure better results than would be possible otherwise.

The problems of course-of-study construction are precisely such as demand cooperation for their successful solution. The field is so vast that a division of labor becomes necessary. Modern education is largely an empirical science and an empirical art. The amount of published material on just a single subject in the elementary curriculum is appalling. A first obligation in any program for the construction or revision of courses of study is to master and evaluate the completed research in these various fields. Much of it will be chaff, but some wheat will be discovered. There is little or no evidence that Catholic-school administrators and supervisors have this necessary mastery. For the high-school administrators, my former dean quite clearly showed this to be true.⁴ For the elementary-school principals, the evidence has been gathered by one of our graduate stu-

⁴Crowley, Francis M., *The Catholic High-School Principal*, pp. 161-163. (Milwaukee: The Bruce Publishing Company, 1935.)

dents.⁵ Lack of available time, lack of professional journals, absence of a recognition of this desirable competence all prevent the attainment of mastery in the fields of research. Superior courses of study are not likely to be produced without this foundation in the findings of educational science. There is not much evidence that published courses for Catholic elementary schools have been checked against the best that has been produced.

The diocesan courses of study that were analyzed are subject centered. Catholic education has been wary of the attempts to introduce various features of the activity movement and of the movement for an integrated curriculum. With good reason there has been some hesitation in this matter. And yet in a sense Catholic elementary education and these newer movements want the same basic thing, an educated and well-developed personality rather than a walking sponge that has absorbed a certain body of information. This is a large problem that has not been considered sufficiently, and one that I can only touch on here, but it is one of fundamental importance in curriculum and course-of-study construction and must eventually be given more consideration by Catholic educators.

There are those who have little confidence in the value of science as applied to education. What appears to be the real difficulty, however, is not with science, but with those who do not understand science and scientific methods. What is needed is not less research, but fewer and better research workers. Such workers should apply themselves to significant problems arising out of actual needs in the educational situation. Graduate students who go to the universities must be filled with a recognition of problems to be solved in their own schools and school systems. If this were actually the case, then the universities would not be in the position that they are at present when they have to suggest

⁵ Zazrowski, Sister Mary Theodoretta, "The Catholic Elementary-School Principal," pp. 86-98. (Unpublished Ph.D. Dissertation, St. Louis University, St. Louis, Mo., 1935.)

suitable subjects to be investigated by graduate students, and, in some instances, of actually assigning them to students. There is, thus, a heavy obligation on you superintendents to cooperatively formulate goals and objectives with your administrators and teachers. The drawing up of principles and policies, of a *magna carta* for curriculum and course-of-study construction seems to be a desirable first step beyond the present situation.

Finally, I should like to propose several specific recommendations which, in my opinion, if followed, would improve the construction of courses of study. First, there should be established an organizing and reviewing committee from your own group. This committee I should visualize as having four main duties: (1) To establish principles and goals; (2) to survey the field as a whole; (3) to review the progress made; and (4) to invite the research on particular problems in the various dioceses.

Secondly, there should be established in every diocese an agency for engineering projects in curriculum construction. This should be a permanent organization provided with as adequate facilities as possible, composed of superior teachers, experienced administrators, and curriculum specialists if available.

Thirdly, regions, such as ecclesiastical provinces, should be created for consultation and cooperation on research problems. In this way, the burden will not be too heavy on individual dioceses, and the parochialism that results from working on too small a basis will be prevented.

Fourthly, an investigation should be made of the most-needed fields of endeavor. This would be determined by an analysis of the present situation; a beginning has been made in this direction but it must be carried much further.

Fifthly, particular fields of research and study should be distributed among the various dioceses. Each diocese would thus play a definite role in the major study, but no one would have as heavy a burden as is assumed by many

dioceses which are at present endeavoring to construct an entire course of studies for the elementary schools.

In the sixth place, the results of study and research carried on locally should be available to all committees at work on course-of-study construction. At least annual or semi-annual distribution of these results should be put into effect.

Finally, all findings should be adapted to local educational conditions.

If some such steps as have been proposed are followed, I am confident that a considerable improvement in course-of-study construction would be attained.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, APRIL 20, 1938, 2:30 P. M.

The Parish-School Department opened its first session in the John Plankinton Hall of the Milwaukee Auditorium, Milwaukee, Wis., on Wednesday, April 20, 1938, at 2:30 P. M.

Rev. Daniel F. Cunningham, President of the Department, gave the opening address and presided at the meeting.

Immediately after the opening address, the following committees were appointed:

On Resolutions: Rev. Felix N. Pitt, Ph.D., Louisville, Ky., Chairman; Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Rev. William P. Clancy, D.D., Manchester, N. H.; Brother George N. Sauer, S.M., Dayton, Ohio.

On Nominations: Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y., Chairman; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. Carroll F. Deady, S.T.B., D.D., Detroit, Mich.; Rev. Carl J. Ryan, Ph.D., Cincinnati, Ohio.

The general topic of the session was "Progressive Education and the Catholic School." Papers and discussions bearing on this subject were presented as follows:

"The Concept and Philosophy of Progressive Education," by Sister Joseph Mary, S.S.J., Nazareth College, Rochester, N. Y.

"A Supervisor 'Experiences' Modern Education," by Sister Mary Joan, O.P., Community Supervisor, Sisters of Third Order of St. Dominic, Sinsinawa, Wis.

"A Pastor's View of Progressive Education," by Right Rev. Msgr. Thomas V. Shannon, LL.D., Pastor, St. Thomas Apostle Church, Chicago, Ill.

SECOND SESSION

THURSDAY, APRIL 21, 1938, 9:30 A. M.

The second session of the meeting was opened with prayer by the Reverend President who presided.

The first part of the program had as its general topic "Religious Development Through the Elementary-School Program." The following papers and discussions were presented:

"What is the Obligation of Religious Communities Regarding the Fulfillment of the November 1929 Decree of the Sacred Congregation of Religious on the Preparation of Teachers of Religion?" by Rev. Edward J. Westenberger, Ph.D., Superintendent of Schools, Green Bay, Wis.

"How Can Religious Communities Fulfill the Obligation Imposed by the Sacred Congregation on the Preparation of Teachers of Religion?" by Sister Francis Joseph, S.P., A.M., Community Supervisor of Schools, Sisters of Providence, St. Mary-of-the-Woods, Ind.

"What Catholic Universities Are Doing to Help Prepare and Improve Teachers of Religion," by Rev. Rudolph G. Bandas, Ph.D., S.T.D. et M., St. Paul Seminary, St. Paul, Minn.

"The Teacher's Personality and Its Effect on Religious Development of the Young," by Sister M. Ricarda, O.S.B., A.M., St. Edmund Hall, Nauvoo, Ill.

"Objective Data on the Effects of the Teacher's Personality on the Religious Development of the Young," Sister M. Clare, S.N.D., Notre Dame College, Cleveland, Ohio.

"Crime and the Schools," was the general topic for the second part of the program of this session. The following papers and discussions were presented:

"Crime and the Schools," by Mr. John J. McGuire, Administrative Assistant, Federal Bureau of Investigation, U. S. Department of Justice, Washington, D. C.

"Prison Statistics," by Rev. Harold E. Keller, Diocesan Superintendent of Parish Schools, Harrisburg, Pa.

"Preventing Crime by Teaching in School What Is Neglected in the Home," by Rev. Eligius Weir, O.F.M., Chaplain, Illinois State Penitentiary, Joliet, Ill.

His Excellency, the Most Reverend John B. Peterson, D.D., Bishop of Manchester and President General of the Association, visited the Department during this session and gave an inspiring address to the members.

THIRD SESSION

FRIDAY, APRIL 22, 1938, 9:30 A. M.

The third session of the meeting was opened with prayer by the Reverend President who presided.

The following papers were presented:

"Needed Research in Teaching Religion on Elementary-School Level," by Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., President, Mount Mary College, Milwaukee, Wis.

"Factors Outside the School Which Interfere with the Work of Religious Education," by Sister Adrienne Marie, S.U.S.C., A.M., Sacred Heart School of Education, Fall River, Mass.

"Can and Should the Neighborhood Movies Be Used in Applying Religious Knowledge?" by Miss Ellamay Horan, Editor, *Journal of Religious Instruction*, De Paul University, Chicago, Ill.

The Reverend Chairman called for the reports of the Committees on Resolutions and Nominations.

The Committee on Resolutions presented the following resolutions, which were adopted:

RESOLUTIONS

I. The members of the Parish-School Department wish to express their appreciation and gratitude to His Excellency, the Most Reverend Samuel Alphonsus Stritch, to the Reverend Edmund J. Goebel and His Committees, and to all the organizations and citizens of Milwaukee for their cordial

hospitality and unceasing care for their comfort and convenience.

II. We wish to express our thanks to the officers of this Department for the efficient manner in which they have presided over our meeting, to the Program Committee for one of the most interesting programs in many years, and to the members who gave us such excellent papers. The type of program, the scholarly papers, the discussion and the large attendance presage a new era of development and influence for the Department.

III. The Catholic school has a definite philosophy of education based on its ultimate purpose of transforming a child of nature into a child of God. That philosophy it endeavors to translate into the activities of the classroom. To achieve this by no means easy task, any and every sound method offering practical assistance is needed. While strongly repudiating the materialistic philosophy of change which underlines the so-called New Education, we are conscious that its general methods have something to recommend them. In reality, the central idea of progressive education is in no way novel or new. In Catholic philosophy of education, the child with its immortal soul and supernatural destiny has ever been the center of the school. In accordance with this traditional principle of Catholic education we re-emphasize the importance of considering the child, his nature, his needs, and in particular his supernatural destiny.

IV. The importance of training teachers of religion has ever been the concern of the Church. The teaching of religion is not an easy task and requires special preparation in both content and method. We again urge that this particular aspect of the training of our teachers be given the special attention it requires.

V. The Catholic school is a religious school. Religion is, therefore, the core subject of the curriculum. Much has been done in the publication of new texts, in developing courses of study, and devising new methods. This active

interest in the improvement of teaching religion should be given every encouragement.

VI. The increase of juvenile delinquency has become the cause of grave concern to all citizens. Both the school and the home share this concern. The closer alignment of these two agencies in the interest of the child would benefit each in the common task of inculcating the natural and supernatural virtues.

The Committee on Nominations proposed the following members as officers of the Department for the coming year and they were duly elected. They are:

President: Rev. Daniel F. Cunningham, A.M., LL.D., Chicago, Ill.

Vice-Presidents: Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Rev. Francis McNelis, S.T.D., Altoona, Pa.; Brother Julius, S.M., Brooklyn, N. Y.; Sister M. Immaculate, S.N.D., Toledo, Ohio; Sister M. John, S.S.N.D., Malden, Mass.

Secretary: Rev. Edward J. Gorman, A.M., Fall River, Mass.

Members of the General Executive Board: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

Members of the Department Executive Committee: Rev. Leonard Wernsing, A.B., Indianapolis, Ind.; Rev. Norbert M. Shumaker, Ph.D., Toledo, Ohio; Rev. C. J. Ivis, A.M., Sioux City, Iowa; Sister Philippa, Detroit, Mich.

The meeting then adjourned with prayer.

EDWARD J. GORMAN,
Secretary.

PAPERS

THE CONCEPT AND PHILOSOPHY OF PROGRESSIVE EDUCATION

SISTER JOSEPH MARY, S.S.J., NAZARETH COLLEGE,
ROCHESTER, N. Y.

We all know that there exist radically opposed conceptions of the meaning and value of progressive education. It is conceived by some to represent and constitute a complete way of living; for others, its value is limited to furnishing material for amusing cartoons.

I saw recently one of these cartoons entitled "A Progressive School." It represents a first-grade classroom with about twenty mutinously bored little people sitting around the room in the manner of those whose patience is about to come to an end. One child, a duly appointed representative of the class, stands before the teacher inquiring in evident desperation, "Do we have to do whatever we want to again today?"

I also saw recently an almost devout characterization of progressive education as a way of living calculated to develop adequate personalities and a new society. Between these two extremes of the ridiculous and the solemn may be found all gradations of espousal and rejection.

I am now going to make two statements about progressive education which are seemingly as contradictory of each other as the two estimates I have just recounted.

- (1) Progressive education has become an expression of a philosophy of living which radically misconceives the nature of man.
- (2) Progressive education, as the result of extensive and sincere experimentation, exemplifies certain principles of teaching which are fundamentally in accord with the nature of man.

We shall examine these two statements.

(1) Progressive education has become more and more closely identified with the philosophy of experimentalism. This philosophy holds that experience is the stuff of which life and man are made. Man is in some way his experience. He is essentially in interaction with his environment, physical and social. Intelligence is just a peculiar form of this interaction. Society and social experience are thus somehow a part of man. One exponent of this philosophy has said that apart from his environment man is a mere abstraction.

Man, experience, and society are essentially in a condition of change. This change is of the very fabric of life. Everything changes. Ends as well as means change. There are no eternal verities. We do not know "what the next generation will need to believe." To superimpose our ideas on youth is to deny democracy. Democracy means a way of living in which the standard of truth and right is "the internal authority of how it works when tried." The basis of all authority is the scientific method which constitutes "the sole authentic mode of revelation."

This is, in brief, the philosophy of experimentalism. Not all teachers in progressive schools hold this philosophy. Progressive education, as a movement, professedly espouses it.

We have no time to present a critique of this philosophy of life. It must suffice to say that if we know truly what a thing is only when we know what it is for, then the philosophy of experimentalism does not know what man is nor what democracy is. Experimentalism thinks that man is for democracy, and it thinks that democracy is for more democracy.

In so far as progressive education represents the philosophy of experimentalism, it is unacceptable and dangerous, subversive of all that is true and good. In so far as it is an expression of this philosophy, we examine progressive education only to reject it.

(2) The second statement which we are to consider is this: Progressive education exemplifies certain principles of teaching which are fundamentally in accord with the nature of man.

We must pause for a minute to inquire how an education representing a philosophy which effectively misunderstands the nature of man can develop principles of teaching which are truly in accord with this nature. The reason is, I believe, very simple. In its philosophy, progressive education is preoccupied with a child nature of its own creation. In its actual experimentation, it is working with children whom God has made. It arrives at true ways of teaching in spite of its false premises because the children—and, incidentally, the teachers—are what they are and not what the philosophy of experimentalism would have them to be. The philosophy is quietly outwitted by human nature.

It is in reference to its principles of teaching that I intend to review progressive education in some detail. In these principles progressive education has, I am convinced, much to commend it.

In order to present and evaluate these principles of progressive education, I shall first mention certain attributes which must characterize any education making reasonable claims to be true. Then we shall proceed to inquire to what extent progressive education exemplifies these characteristics.

Any true education must hold as basic the fact that the child is a rational animal. From this fact certain consequences flow.

(1) If the child is a rational being, he must be treated as a person with an intellect and a will and not as if he were primarily a "memory." We must give him opportunity to engage in the activity known as thinking and must try to develop in him habits of correct thinking. He must be put into situations which demand thoughtful purposing. This will necessitate giving the child a certain proper freedom.

(2) If the child is a rational animal, he has certain phy-

sical and aesthetic needs. Provision must be made for them, and, again, for the proper freedom necessary to achieve them.

(3) A rational being is a *person*, and is, therefore, important. We owe him courtesy, a certain deference to his interests and opinions, a respect for what we call the child's world. We might observe at this point that the teacher also has an inviolate personality and is important, too. In the last analysis, however, the teacher is there because there are children to teach.

This importance of the child as a person makes it logical to consider carefully each child as an individual and hence to develop a reasonable program of individualized education.

(4) In order to attain his perfection as a rational being, the child must develop an ordered personality. We, of course, know that both the need for an integrated personality and the possibility of its achievement flow, not only from the fact of man's rational nature, but also from the facts of the Fall and the Redemption. Even in the natural order, however, an integrated personality must be understood in terms of the proper hierarchical order of the powers of a rational being.

(5) We must realize that a rational nature necessarily implies a social nature. The child is the kind of social being he is because he is a rational being. All true education must consider, not only the child as an individual, but also the child in society.

(6) All true education must, therefore, have a philosophy of society with proper conceptions of the meaning of authority, freedom, and law.

(7) The proper object of man's intellect and will is the true and the good; and, furthermore, the true perfection of a rational being is found in his supernature and his eternal destiny.

We shall now look at progressive education to see to what extent it possesses these qualifications. This survey will consider primarily the elementary school.

Progressive education emphasizes always the whole child, the integrated personality. The "unification of the self through thoughtful purposing" has been its aim for years. The child is to engage in activities which present problems within the child's power of understanding and solution. Children are to be given opportunity for thinking, on the assumption that some of them will take advantage of the opportunity.

The fact that some of the exponents of progressive education have gone to extremes in, first, having children pretend to solve problems of civic and economic life which elude solution by statesmen and trained economists and, secondly, in trying to develop "independent thinking" about unchanging and eternal truths does not invalidate the principle itself. Progressive education believes that children should think, and it gives them time to do it. Paradoxically, although progressive education does not believe that children are rational animals, it treats them as if they are. We would die for our definition of man; yet we have had, at least in the past, some classrooms, certainly, from the activities of which it would be difficult to deduce our belief in man's rational nature.

Progressive education gives opportunity, not only for the exercise of the intellect, but also for that of the will—although it believes not in the intellect not yet in the will. In its sincere attempt to begin with child experience and interests, to engage the child in activities in which interest and effort cooperate, it presents the child with proper motives for learning. We have not time to go into the matter here, but if, as Father Lindworsky says in his work on the training of the will, "the whole capital of the will lies in the motives," then the progressive school is making application of a valid principle of teaching.

Progressive education also makes extensive provision for the child's physical and aesthetic needs. It provides for plenty of play and for the development of health habits, knowledge, and convictions. It believes in bringing beauty

into the school. It has time for the arts, for drawing, painting, music, and modeling.

It is consistent in its endeavor to develop the whole child. We might remark that it is pathetic to realize that progressive education does not know that the whole child has a spiritual soul and a supernatural destiny. It is not an exaggeration to say, however, that, on the natural level, progressive education by its program appealing to various sides of child nature does present suggestions for developing an ordered personality. In the supernatural atmosphere of the Catholic school, these principles have great possibilities.

What else does progressive education do? It definitely recognizes the importance of the child. The fact that, because of its philosophy, it attributes to him both a greater and a lesser importance than that which he truly possesses, is beside the point. It also accords the child a proper freedom; and again we must realize that we are not right now concerned with the fact that it has been known to give him an improper freedom. By its faith in his importance and by giving him freedom to live in a natural, friendly atmosphere, to plan activities, and to express his ideas, it develops in the child an alert interest in his work, an initiative and a responsibility that you will believe possible only if you visit some of the best progressive schools. The children in the best of these schools impress you at once with their fine sense of self-respect, of important and happy living.

In such a school, it becomes logical to take into consideration the individual capacities of the children. They differ in intelligence, in personality, in interests. The progressive school at least tries to develop the individual child.

You may be wondering why I have not mentioned the integrated curriculum of the progressive school which is considered so indispensable in developing the whole child. The greater number of progressive schools have a curriculum organized, not in terms of the traditional subjects of study, but around centers of interest or units of work. It is un-

deniably true that if you build a curriculum around the interests of little children you will get something closely resembling the integrated curriculum. As the children get older, I believe that subject-matter lines will begin to appear simply because the human mind is what it is. Just what is the proper balance between a curriculum integrated about units of work and one organized according to subjects is a matter to be settled by experimentation. I, personally, believe that the human mind, and particularly the child mind, is not capable of assimilating a too highly integrated curriculum. I believe that above the fourth or fifth-grade levels, at least, all the values of progressive education can be realized through a curriculum organized according to somewhat flexible subject-matter lines which allow for integration wherever it seems necessary and helpful. I think that you will find that extreme insistence on an integrated curriculum comes from those who hold most consistently to the philosophy of experimentalism and the organismic psychology with which it has allied itself.

In this connection, we must consider the tendency of progressive education to look with suspicion on subject-matter-set-out-to-be-learned, as it has been called. There is certain subject-matter the child should learn. Much of this cannot be learned merely as a by-product in following through some problem or project. In other words, much of this material will elude learning by incidental methods. Children need to give direct attention to reading, to arithmetic, to spelling, and to the facts of history and geography. The best practice seems to favor providing special reading periods. The multiplication facts are not truly learned as an incident in the building of a doll house or of any number of doll houses. It may be possible to initiate the learning of such subject-matter by meaningful project activities, but it is not possible to achieve mastery in this way. Progressive education has not eliminated the need for what we call drill, and it is not probable that any education ever will.

We hear contradictory judgments as to the success of progressive education in achieving satisfactory standards of scholastic achievement. There are at the present time certain experiments in progress which seem to show that the children in progressive schools actually excel children taught by more formal methods. On the other hand, at the recent meeting of the American Association of School Administrators, the group of prominent educators calling themselves Essentialists place the blame on progressive education for low scholarship attainment in our elementary and secondary schools.

Some progressive schools have undoubtedly gone to extremes in interpreting in practice John Dewey's statement, "I prefer to have children say not 'I know,' but 'I have experienced.'" In my own experience, I have found it to be true that very often the people who endorse these extreme practices are people who do not quite understand what progressive education is all about. Some of them give little evidence of knowing what John Dewey actually teaches. He has more than once repudiated certain of these practices of progressive schools. It is interesting to note that in a recent address entitled "Experience and Education," he clearly distinguishes between desirable and undesirable practices which have grown up under the name of progressive education. I know that indefensible practices are being exemplified in some progressive schools. I do not believe that they are essential to progressive education.

I should like, now, to present for consideration one mark of progressive education which I consider most significant. It is the notion of attendant or concomitant learnings.

When we are teaching, we usually have some particular knowledge or information as the direct learning to be acquired by the child. We wish him, for instance, to learn about the voyages of Henry Hudson. Now, there are necessarily certain attendant or concomitant learnings going on at the same time, whether we know it or not. The child is learning also that history is fascinating or that it is dull.

that the teacher is a real person or a peculiar kind of nuisance, that school is interesting or dreary. In all our teaching, these concomitant learnings take place all the time. The child may later forget the direct learnings, but he retains the others—the attitudes, ideals, and convictions which we call concomitant learnings.

Progressive education consciously tries to build up desirable concomitant learnings. I believe that the importance of these learnings can scarcely be overestimated. We may pause to note that there has been much thought given recently to the attendant learnings characterizing the teaching of religion in our Catholic schools.

Thus far we have been considering how progressive education provides for the child as an individual. Now we must inquire whether it recognizes that the child is a social being. Any one who knows anything at all about progressive education knows that it could almost be epitomized in the phrase “the child in society.” It insists that the school should be an embryonic society, that education is a process of living, of developing an understanding of contemporary life. Social group living, social situations are the very atmosphere of the progressive school.

There are many aspects of this fact which should be developed at this point. We really should stop to analyze their conceptions of society, of freedom, and especially of authority. Because of our limited time, we must forego all that. I am going to take just one point for consideration.

Progressive education tells us repeatedly that children must learn in situations typical of those in which the learning is to be used. This principle is relied on extensively in bringing about any social learnings. We must learn democracy by practicing it. We can learn what is called “social living” only by way of social living in the school.

There is a certain amount of truth in these statements. We do learn *habits* in this way, and perhaps in this way we learn them best. Whether or not we learn abstract, basic principles by this method is open to question. It is pos-

sible that we do. It is very probable that we do not. We learn principles by the careful and intensive application of the intellect. Principles endure, while social applications of them change and will always change. Principles may be profitably illustrated and supplemented by social situations in the school. They are probably not so learned and assimilated. Again, I think that you will find that the people who insist on this point are those who espouse the philosophy of experimentalism with its creed of essential change and its denial of enduring truth.

In, however, giving the child opportunity for developing necessary social habits, I believe that such social situations are of very great value.

We have now seen that progressive education represents some acceptable principles of teaching which are in accord with the first five requirements we mentioned as characterizing any true education. As a way of teaching, then, it has much to commend it.

As a way of life, it has nothing, or practically nothing. It does not know the truth about the nature of man, the nature of society, or of authority. It fails to measure up to the last two requirements. It knows nothing of a life above that of nature. It is quite oblivious of the fact that education is a quest for the true and the good, and, therefore, for God. We do know all this. We can put these principles of teaching into a philosophy of life in which they properly belong. There are a number of Catholic schools in which this very thing is being done.

There is just one thing more. You may ask why we should go to progressive education for these principles of teaching. They are all principles found either explicitly or implicitly in the teachings of our Lord, of Saint Augustine, and Saint Thomas. It is not because progressive education has discovered new principles that we give it our attention. We do so because of its wide experimentation with these principles. Progressive education has put *our* principles into practice. There are today, as always, Catholic educators who believe that that is what *we* should do.

A SUPERVISOR "EXPERIENCES" MODERN EDUCATION

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The theory upon which the modern school is based has been presented to you most ably. You have heard the views of the philosopher, the organizer and superintendent, and other interested leaders. Will you now consider the modern school from the point of view of the supervisor? From experiences with the new education in two Catholic schools, we shall consider the question, "Does the system work?"

In the summer of 1936, I worked rather intimately with a group of teachers in Corpus Christi parish school in New York City, where a program of controlled activity was being organized. A tentative curriculum was prepared and tried out during this first year. The following summer it was revised and is being used during the present year. It will have another revision before school opens in September. Perhaps, after a period of time, a curriculum will evolve which will be a contribution to Catholic schools. This past year I have been working with another group of teachers in Saint Thomas the Apostle parish school in Chicago, where a similar program is in operation. The curriculum of Corpus Christi school has been adapted for use in this school.

The teachers in both of these schools are faced with a like situation. The pupils are children from varied living conditions, ranging from the homes of university professors to the crowded tenements of families on relief. The more fortunate bring with them their heritage of culture and refinement, their broader opportunities for travel and desirable social contacts. At the other end of the scale come the under-privileged boys and girls to whom the school, with its atmosphere of serenity, beauty, and meaningful activity, its living and growing plants and animals, its simple, well-chosen and artistic symbols of Catholicism, means an open

door to joyous and pleasant living and learning. These children are given physical examination, medical and dental care, and guidance in overcoming physical defects. In particular cases, they are given clothing that is clean, attractive, and comfortable; lunches; and even occasional spending money. But above and through and all around these material provisions there is a glowing Catholic spirit, an emphasis always on the end to be attained—the preparation of the soul through every good experience for its union with God and the dignity of that soul as a member of the Mystical Body of Christ.

Let us examine one of these schools in action. We shall visit the first-grade room for the opening period. Prayers have been said; children are sitting comfortably about the teacher, and the class conference is in progress. They are discussing the plans for the day. Suggestions come spontaneously as the children, though trying to practice the regulations for courtesy, struggle for a hearing. The teacher directs their thoughts into desirable channels, incorporating the ideas she feels to be most valuable. As she writes on the blackboard at the children's dictation, we may read the following under the caption, "Plans for Today": Talk together, Work on church, Play out doors, Lunch and rest, Read stories, Sing with Mrs. Talley, etc. The conference ended, the children begin to work on the church. This is part of their social-studies program and correlates with a unit on the church, specified by the archdiocesan course of study in religion. As the children take up their tasks, we see them measuring window spaces in the improvised walls; counting; painting pictures of Saints for these windows, writing the names of these Saints; planning an arrangement for the bell; making and decorating candlesticks; reading stories from readers and library books; reading from a make-believe missal; dramatizing; illustrating the latest record in the class diary, etc. Life is serious but joyous. Each child is constructively active—investigating, planning, questioning, sharing, listening and waiting; through

all these experiences he is learning by doing. This type of purposeful activity stimulates his interest in important things, fixes constructive habits of thinking and doing, and trains him in the solving of problems and the overcoming of difficulties—all desirable and valuable traits in the building of character.

We cannot stay longer in grade one so we pass on to the second grade where the program for the day is in operation. We listen to a group reading stories they like. We walk around the room to examine the work of the other children. This class has made a trip to the dairy and they are writing about the pasteurization of milk. As we leave this room, we meet a third-grade class coming to the library for a reading period.

In the fourth grade, we hear a group under the direction of a group chairman discussing life in the Netherlands. A little lad who spent the summer there is eagerly contributing his personal experience of travel. The class listens and questions with intelligent interest. Meanwhile the teacher is directing the efforts of other children who have encountered an obstacle in the carrying out of their plans, while a third group is balancing the accounts of the school store which is the responsibility of this class and of which I shall speak later. The entrance and departure of visitors from the classroom is not noted by the children who are intent on their own affairs.

Passing through the hall, we pause to study the bulletin boards. We see the fifth grade leave their classroom with note books and pencils as they start on their way to the Museum of Science and Industry to study the electrical exhibit. Excursions are part of the scheduled program. We pass through the sixth, seventh, and eighth grades and find the atmosphere growing gradually more formal.

Let us stop in an eighth-grade room. Here we are in the midst of a business world. Two boys are chalking up the latest quotations on bonds. Other future business men and women are computing the advantages of investing in

the bonds listed. Never have numbers seemed more interesting to those young people.

We hear the Angelus and the soft murmur of prayer. It is dismissal time. The patrol boys strap on their Sam Browne belts and go to their posts. Soon children come from the various classrooms singly and in groups chatting as they go. Gentleness and courtesy are the only conditions approved by the group.

To develop initiative and responsibility and to offer an opportunity for self-direction, self-appraisal, and self-control, we have held the children of each room accountable for some enterprise which is socially useful for the entire school group. Let us look at some of these enterprises which have been successfully carried on during the present year. In one school, the seventh grade is responsible for the school library. They have purchased the books, accessioned them, catalogued them, and issued library cards, checked books in and out, and taken full care of everything pertaining to the library. The library itself was delightfully situated; its walls were harmoniously decorated; its tables and chairs were most inviting; its shelves were well arranged—but empty. What better opportunity could have been offered for purposeful activity? Some of the boys and girls wrote to famous living authors and received in reply letters, photographs, and some statements regarding the books they had written. These letters and photographs were placed on exhibition for others to read and enjoy. It was felt that the library would hold more personal interest for all children if all helped fill the shelves. Therefore, during book week, each class selected and purchased at least one book for the library. This selection and evaluation of school-library books led to many heated and serious discussions throughout the school. Children argued the relative merits of Carol Brink and Robert Louis Stevenson, of Heyliger and Tarkington, and of Kate Seredy and Louisa May Alcott. They wondered if Brink's "Caddy Woodlawn" would live as long as Stevenson's "Treasure Island." Perhaps the

most valuable outcome of this enterprise is the fact that children who never have read before are reading now, and most of the children throughout the school are definitely aware of authors, illustrators, and publishers.

Many similar enterprises might be elaborated here; making purchases for the school cafeteria; informing all members of the school group on important radio broadcasts; caring for the materials bureau and the school bulletin boards; analyzing the school health project. In such adventures, each child from the youngest to the oldest is an active member of school life. He learns to live and co-operate with his companions. He acquires the essential skills in education; he discusses current happenings; performs experiments in school science; discusses problems with interested adults; explains exhibits; participates in song fests and various forms of creative art, music, writing, and dramatics. This way of making the child responsible for the school store, the school newspaper, the school council, will develop an accurate participating individual accustomed to carrying through the ideas and ideals of Catholic living.

But is there all activity and are there no fundamental knowledges and skills gained in this set-up? This is the question which disturbs those who are dubious regarding an activity program, however controlled it may be. Yes, the traditional three R's plus the fourth R—religion have a very important place in the curriculum, not as ends themselves, but as means of developing understanding. We found that many of these children coming from the more or less formal school have definite deficiencies in the fundamental skills. Our program provides for the individual needs of the children and thus for the correction of these deficiencies.

Children are working at their own level and capacity in arithmetic. They are writing—struggling for proper formation, alignment, and slant. They are learning their religion and living it. All of the children are absorbed in

books. Those who, heretofore, have not been, are having an opportunity this year to master the mechanics of reading and thus enjoy what they read. As a matter of fact, in the Chicago school, Dr. James Fitzgerald of Loyola University has been carrying on a remedial reading program which has been most helpful to a large number of children who, until now, have had definite reading disabilities. Skills are being learned in a natural way. The children are getting facts, not for the sake of facts, but for the sake of meaning. They are being led to develop intellectual curiosity, the satisfaction of which means education. The tools of thought are being polished and sharpened for use and not for display.

The old bugbear, the traditional report card with its heart-breaking failure and low grades, gives place to personal conferences between parents and teachers. Here both father and mother study the contents of the child's folder. They see samples of his daily work, his test results, the appraisals his teachers have made of him in his attitudes in social, spiritual, and civic situations. Children are not rated by grades or percentages, but by mental attitudes and skills, emotional attitudes, social attitudes, physical health, and scholastic attainment. The child competes with his own record, not that of his neighbor. This personal conference goes far in bringing about a better understanding between home and school and in the further developing of the whole child. In expressing their satisfaction with this kind of conference, many parents have said they had never before come to school except to settle some disciplinary problem or to meet the reports of poor marks. Now, the parents have become deeply interested. This pleasing turn of affairs is evidenced by the fact that on the average ninety per cent of the parents have cooperated by coming on the days appointed for the conference and within the week usually one hundred per cent attendance is recorded.

Now, a word about discipline. The modern school is not a place of noise, license, and nerve-wracking disorder, as

is sometimes supposed. In the schools mentioned, the activity is purposeful, controlled, and orderly. The atmosphere is adult. While there is freedom, it is the freedom of self-control and discipline; a freedom which must be achieved; it can never be bestowed from outside. The child learns quickly under sympathetic and careful guidance that he must respect the rights of others, if his own rights are to be respected. The golden rule of Christianity is full of concrete meaning for him. The teachers guide these young people in the ability to manage their own affairs without interfering with others, to express their ideals freely, to work for fairness, security, and to achieve such success as will come from working in an atmosphere of emotional calm. The atmosphere cultivated in the school is not rigidity but charity, a charity which is a participation in the love of God for His children. It is hoped that the children in the school may come to sense the meaning of charity and to show their love of God by their love and respect for one another.

Religion is an integral part of the daily living. Our Holy Father, in his Encyclical on Education, tells us that the aim of Christian education is the perfection of the whole man; an individual who thinks, judges, and acts consistently and constantly in accordance with reason guided by the teachings of the Church. But why is it that our Catholics are not more influential in the world today? Is it because of our training in the classroom? We have been working many years with Catholic youth in the traditional school and can we truly say that we have met this situation intelligently? Has there been too much repression? Have we failed to train our children to live among others, to cooperate, to be the leader, to be an intelligent follower in the cause of Christ? At least, the new school cannot be subjected to more severe criticism than the older type. We believe that we are bridging the gap between the principles of Christianity and their application to living, by giving the child a chance to make the applications for himself in

a life situation under competent guidance. Time will show us whether or not we have approached our objective of making practical and practicing Catholics of the children in our schools.

In this limited discussion, it is not possible to go into the numerous questions presenting themselves. We have found it necessary to make many adjustments and we realize that we have far to go in reaching our ideal. This realization is a challenge. We are convinced from our experience, thus far, that we have a program that has positive values.

The achievement of the children in the New York school was measured after a year by means of standardized achievement tests, and the children were found to be making normal progress. In a few cases, the class improvement in skill subjects was almost double. It is too early yet to make a statement regarding the achievement in the Chicago school. After the tests have been administered in June, we shall have this data. Perhaps the greatest development was in the field of English; children whose interests and experiences are many *read*. They speak and write under proper guidance with an ease and freedom which is not usual in a more formal set-up.

Children take responsibility and exercise initiative; they investigate and create; they plan and organize; they judge and choose in an atmosphere in which the fundamental skills and free activity have been carefully blended. The children are happy, contented, confident. They are finding stability, success, and self-control which are essential to normal healthy growth. This is not the indiscriminate following of the children's leads. It is a sound system of education based upon the realization that learning takes place best when children's interests are taken into consideration; that children should share in planning and carrying out their own projects; and that the school society should be organized to give children practice in living and learning.

Out of this total set-up should come the educated Catholic youth that is adjusted to the society in which he lives. With a background of solid rich experiences based upon Christian principles, he should be prepared to meet life situations intelligently, to react to new environment wisely, and to think clearly and logically in the midst of a confused world.

WHAT IS THE OBLIGATION OF RELIGIOUS COMMUNITIES REGARDING THE FULFILLMENT OF THE NOVEMBER 1929 DECREE OF THE SACRED CONGREGATION OF RELIGIOUS ON THE PREPARATION OF TEACHERS OF RELIGION?

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The task before us is to present the attitude of the Holy See concerning the preparation of teachers of religion, as implied in a decree of the Sacred Congregation of Religious. Before stating the terms of this decree, it may be of value to examine very briefly the considerations which have led to its formation.

(1) The decree makes allusion to the "grave errors about God, religion, the rational soul, human society, and man's eternal destiny" prevailing everywhere. If these errors constitute the motivating forces of human life, they assume the character of a philosophy of life—a false philosophy, of course, inasmuch as it is based upon inaccuracies. Nevertheless, such philosophy is the determining influence in the formation of a contingent philosophy of education and general pedagogical policy.

As a direct result of these erroneous concepts, there have come about remarkable changes in educational procedure. The science of psychology, especially, has placed before the educator a vast amount of theoretical information. The value and trustworthiness of such information depends necessarily upon the value and trustworthiness of the philosophical attitude which prompted it. The alert educator is constantly eager to apply the findings of science in the classroom. Often he has been too eager to abandon tested and tried techniques in favor of the many newly promoted methods of child training just because they pass as "progressive." Not infrequently the introduction of these so-

called progressive educational theories has resulted in confusion. It may be said with a reasonable degree of safety that a great deal of the uncertainty and disappointment following the adoption of "progressive" educational procedure, is due to shallow and baseless thinking on the part of those who advanced it. There is often lacking a definite and solid philosophy of education which, in turn, is a corollary of a lack of a definite and solid philosophy of life.

Analysis of current educational thought will reveal the astounding fact that there is actually no clear definition as to what education really is. This is true, even if we confine ourselves to the narrow and constricted utilitarian definition of education. We find this incongruity emphasized when we attempt to search for true educational values in the broad and comprehensive concept of the word. It is not our purpose to review and analyze, here, the many divergent concepts of education. In almost all of them, we find a failure to recognize the true nature of man, his spiritual and moral nature in addition to his physical nature. It is not difficult, therefore, to see how it came about that the confusion, the "grave errors," and the inaccurate thinking, to which the Holy See refers, seeped into educational procedure and fostered rather than stemmed the flow of vicious thought. It is against such false conceptions as these that the Holy See wishes to guard the teacher of religion and those whom he instructs, by insisting that his training be based upon a thoroughly Catholic philosophy.

The starting point, then, is to determine exactly what education is. Whatever our definition may be, it must not fail to take into account the true nature of the child, his destiny on earth, and his destiny hereafter. Catholic education recognizes this two-fold objective in education. One is to fit the child for earthly usefulness; the other is to prepare him for effective and productive endeavor in the service of God. Of the two objectives, obviously the second is of greater importance inasmuch as it implies eternal values rather than earthly or temporal ones.

(2) The next issue stressed by the Holy See is the importance of possessing a fund of doctrinal knowledge, "for without the knowledge of Christian doctrine they (the teachers) can neither nourish the spiritual life as they should in their own souls, nor labor for the salvation of others according to their vocation."

Next to a sound philosophy of education and a true concept of the nature of the child, therefore, the curriculum seems to lie nearest the center of the educative process. Every change in the conception of the end and nature of secular education will register its influence in the curriculum more profoundly than in any other factor. This is increasingly apparent in modern educational theory. One needs merely to allude to the educational theory presently prevailing in some of the European countries, to gather evidence for the truth of this statement; e. g., the substitution of pagan deities for Christ.

Knowledge should be thought of as an instrument for the enrichment and control of action. Fundamental, as is the problem of the relation of knowledge to action in any field, it is particularly fundamental in moral and religious education. If moral and religious education is to have an effective influence upon human life, it must act as a dominant factor of control. That is to say, morals and religion cannot be taught apart from experience or action.

When bodies of ideas and precepts are dissociated from every-day relations and functions, there is no assurance that they will assist in the redirection of conduct in conformity with the highest ethical and spiritual ideals. Until morals and religion can be taught as a part of action in normal life, there must remain a doubt as to the usefulness of teaching morals and religion at all. Whatever view secular education may take regarding the proper procedure in preparing immature persons for their part in the secular state, religious education has no choice, but to press its theory and practice through to a point where they begin and end in action. How this may be accomplished seems to offer

the most immediate and pressing problem now before the religious educator and the most promising field for his research.

The curriculum of religious education is, at the present moment, in a state of transition. There is general agreement that existing curriculum materials are not entirely satisfactory, especially in the light of current demands that are being made upon religious education. There is also a widespread conviction that the creation of new curriculum materials must proceed upon an entirely new basis, namely, a basis involving the association of knowledge with action. Already experiments on new materials based upon new approaches to the problem are under way, but these materials are for the most part not yet available. Any confident creation of curriculum materials on the new basis must be preceded by patient research and widespread testing.

(3) Finally, the Holy See points out the vital importance of personal training for those who teach religion. To this end, the Sacred Congregation has given detailed rules.

While the curriculum is undoubtedly of very great importance in religious and moral education, the personal influence of the teacher of religion himself must not be overlooked. In training the child, still plastic and readily molded, the importance of the personality and character of the teacher, can hardly be overestimated. From the psychological standpoint, it is generally admitted that the influence of the teacher is vastly more potent in man-training than is the textbook, the curriculum, or the environment in which the child may find himself. "A great man always has disciples. It is the law of human energies that the greater shall dominate the lesser" (Castiello). Training consists in the assimilation of ideals. If this is true it can readily be seen why the personality of the teacher has such a great influence. A personality is generally the personification of an ideal. If, therefore, children are to assimilate solid religious and moral truths, and if the value of action in the matter of training in morality is not ex-

aggregated, then, indeed, it must be obvious that the teacher must be a person of outstanding integrity and moral character. The child sees in the teacher, in a thousand ways, what it is to be really kind, or courageous, or intellectually strong. It is not mere catalogues of virtues which will inspire boys and girls, but living manifestations of real virtue in the real lives of their teachers. It is the personality of Christ reflected in the personality of the teacher which remains the greatest educational force of all time.

These are the considerations, therefore, that have led the Sacred Congregation to formulate the rules bearing upon this vitally important apostolic work—the teaching of religion.

To sum up these considerations as implied in the Decree of November 1929, we might state the following:

(1) The decree assumes that the teachers of religion are imbued with a sound philosophy of education; that is, Catholic Philosophy of Life as well as Catholic Philosophy of Education. Unless such philosophy exists, it is obviously not justifiable to anticipate positive results in the teaching of religion and morality.

(2) There is a need for the creation of a curriculum in religious education, which provides adequate doctrinal Catholicism. Included in such a curriculum should be, at least, the minimal essentials for spiritual motivation of the individual's life.

(3) The Holy See seems to imply that a knowledge of doctrinal facts alone is not sufficient. In addition, the spiritual life "must be nourished." In other words, a mechanical recitation of Christian doctrine is utterly useless unless the facts so learned have been assimilated and made directive forces in conduct.

(4) The personal training of the teacher must include, not only the professional or pedagogical training necessary for the adequate discharge of his duties, but also the vitally important spiritual training which is usually more productive and effective in the guidance of youth. A thorough grasp

of the subject-matter of religion together with a practical understanding of the psychology of childhood and adolescence are considered basic requirements by the Holy See. The terms of the Decree are as follows:

(An Instruction of the Sacred Congregation of Religious to the Superiors and Superioresses General of lay religious institutes, regarding the duty of instructing their subjects in Christian doctrine, was the foundation for Canon 509 of the new Code. The Instruction, contained in the Decree of November 1929 and published in the *Acta Apostolicae Sedis* in December of the same year, reads as follows:)

How necessary to man is an accurate and serious instruction in Christian doctrine, is apparent from the fact that true faith, which is necessary to live a Christian life, is nourished and strengthened by such instruction. This need is especially felt at the present time, when grave errors about God, religion, the rational soul, human society, and man's eternal destiny, are current everywhere. The duty of learning this doctrine thoroughly is incumbent especially upon those who are consecrated to God in religious Congregations: for without the knowledge of Christian doctrine they can neither nourish the spiritual life as they should in their own souls, nor labor for the salvation of others according to their vocation.

"However, since, especially of late years, many and various religious institutes of men and women have arisen; from whose works, if well done, the Church may rightly expect great fruit, the Sacred Congregation is especially solicitous in their regard, that the members of these institutes, of both sexes, be well taught in Christian doctrine, and that they may with all due diligence instruct in the same, boys and girls intrusted to their care.

"To this end, the Sacred Congregation, with the approval of the Holy Father, does by these presents decree:

"(1) During their probationship and noviceship the young men and women shall review their Christian doctrine

and learn it more thoroughly, so that each one shall not only know it by heart, but also be able to explain it correctly; nor shall they be admitted to take the vows without a sufficient knowledge thereof, and a previous examination.

“(2) After the year of noviceship all the Religious who are to be employed in teaching Christian doctrine to boys and girls in primary schools, whether public or private, must be so trained both in the catechism itself and in teaching of it to children, that they shall be able to pass an examination before the Ordinary or examiners delegated by him.

“(3) As regards the program for the preparation of this examination, the schedule which is in use by the Vicariate of Rome for determining fitness to teach catechism in the elementary schools, may be used.

“(4) If, however, religious lay men or lay women are intrusted with the teaching of Christian doctrine to boys and girls, not in schools, but in a parish, then they must take care to procure a testimonial of their fitness from the diocesan Curia.”

HOW CAN RELIGIOUS COMMUNITIES FULFILL THE OBLIGATION IMPOSED BY THE SACRED CON- GREGATION ON THE PREPARATION OF TEACHERS OF RELIGION?

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Preparation of the Novices as Teachers of Religion

The program for preparing teachers of religion presented in this paper is the outgrowth of a plan initiated in 1927. With the publication in 1929 of the Encyclical of Pius XI on "Christian Education of Youth," and the instruction of the Sacred Congregation of Religious to Superiors General "On the obligation of providing for the due instruction of their subjects in the science of Christian Religion," an added impetus was given to the project already begun in the preparation of our teachers of religion.

The objectives set forth in the reorganized course of study for the Novitiate were:

- (1) To place the religion course on a college level.
- (2) To give the student-Novice the right perspective with regard to the place of religion in her program of studies.
- (3) To provide thorough and comprehensive background in Christian doctrine.
- (4) To impart (to the Novice) the proper training in the principles and practice of ascetic doctrine.
- (5) To train the student-Novice to plan and teach religion lessons in accord with the best methods.
- (6) To give opportunities for observing experienced teachers of religion and doing practice teaching in religion.

To bring about a realization of the objectives stated, the

courses for religious education in the Novitiate now include Christian Doctrine, Church History, Ascetical Doctrine, Bible History, and a Content-Method course.

The following is an outline of the procedure which has been in operation since 1933: A Religion Placement Test is given the Postulants before the class is formed and the results used to determine the specific points in doctrine which may need special emphasis. It may be of interest to note here that of the present class of Novices numbering one hundred, ninety-five have had twelve years of preliminary training in Religion; two have had ten years in a Catholic school; one, one month; one, three and one-half years; and one, no training in a Catholic school.

The religion classes meet three periods a week during the two and one-half years of Novitiate. In addition to the regular work in Christian doctrine during the canonical year, an additional course in Church History is added.

Various texts have been used for Christian doctrine, the text in use at present is Dom Virgil Michel's book, *Life in Christ*. The first Unit of work, *Source of the Life in Christ*, is completed during postulancy. The second Unit, *Means of the Life in Christ*, is completed during the first half of the canonical year. The third Unit, *Living the Life in Christ*, is studied during the last half of the canonical year. The method for developing the lessons in Christian doctrine, as well as the other religion courses, is through a thorough and comprehensive explanation by the teacher, followed by intensive study and directed supplementary reading on which the students report. The general method of class procedure is that of the five-cycle plan.

During the first six months of the scholastic year, with *Christian Life and Worship* as a text, the Novices are given a doctrinal and liturgical background of such a nature as to prepare them to teach religion in the elementary schools.

The last half of the scholastic year is used for training the prospective Novice-teachers in methods and practice

teaching under supervision. Courses of study are examined with the following criteria in mind:

- (1) Feasibility of use with present-day methods.
- (2) Suitability to grade level.

Objectives of the courses of study are clarified, stressing knowledge of doctrine, applicability to life, and fostering of devotions; texts are evaluated under direction; lesson plans are formulated and executed; reference books are appraised; and means of correlating religion with other grade-school subjects demonstrated.

Courses in the Philosophy of Education, Child Psychology, and Current Civilization (Encyclicals) supplement the course in methods.

After the methods course has provided sufficient background for planning and teaching lessons, practice teaching begins. The Novices are divided into two groups—prospective primary teachers form one group, intermediate-grammar-grade teachers, the other. They plan their work accordingly. Since the Novice-teacher may be expected to teach religion from any one of the following texts, they plan and teach lessons from the *De Harbe* and *Baltimore Catechisms*, the *Chicago Course of Study*, and the *Christ-Life Series of Religion* texts. (These texts are the books adopted in the dioceses in which our Sisters teach.)

Sometimes the Novice-teachers present lessons to their fellow-Novices using them as pupils who, in turn, criticize their procedure. More frequently, however, the religion classes are conducted in the parochial schools in the vicinity of the Normal school, always under supervision and often attended by the other Scholastic Novices.

Realizing that the most important factor in the training of the religion teacher is not the method nor the text, but the Religious herself, training in the principles and practices of asceticism is daily given special attention during the two and one-half years of the Novitiate. Since the virtues constituting Christian perfection and the qualities

desired in the teacher are identical, whatever contributes to the growth of virtue makes for a better teacher of religion. "Teachers who endeavor to live in Christ will be guided and strengthened by the spirit of Christ in their responsible positions" as teachers of religion.

To summarize: The courses pursued and completed during the Novitiate, with the credit-hour value, as specified in the objectives of the plan, are as follows:

- (1) Christian Doctrine—12 semester hours.
- (2) Church History—4 semester hours.
- (3) Content-Method Course—6 semester hours.
- (4) Ascetical Doctrine (explanation)—120 weeks, 2 hours (no credit).
- (5) Bible History—30 weeks, 1 hour (no credit).

Training the Religion Teacher in Service

Having revised the course of study and stated the objectives for preparing the Novices for their future life-work in teaching religion, our attention was directed toward the improvement of the religion teachers in service.

After many informal discussions as well as organized papers on the preparation of teachers of religion, the following items were proposed as objectives for a program for the improvement of religion teachers in service:

- (1) To enrich the doctrinal background of the teachers.
- (2) To improve teaching methods.
- (3) To further the principles and practices of the ascetical life.

The above program has been carried out as follows: In 1933, placing the teaching of religion on the same plane as that of the teaching of other high-school subjects, a twenty-four-hour major of college work in religion was planned by the priest-professor who has charge of the training of the

teachers of high-school religion. The objectives of these courses as set forth by the author of the plan are:

- (1) To increase the knowledge and appreciation of the *content* of the Faith.
- (2) To show the *relation* of specific items to the whole body of revealed religion.
- (3) To show how the various items need to be linked together to *anticipate or answer the questions of youth*.

The courses offered are the following:

<i>No. of Hours</i>	<i>Course</i>	<i>Comment on Content</i>
2	Philosophy of Religion I.....	(Apologetics: Existence of God)
2	Philosophy of Religion II....	(Apologetics: Divinity of Christ)
2	The Church.....	(Apologetic and dog- matic treatise)
2	God and Creation.....	(Including fall of man)
2	Incarnation and Redemption..	(Including Mariology)
2	Grace and Justification	
4	The Sacraments.....	(Dogma and Moral) (Except Matrimony)
2	Marriage.....	(Stress on marriage <i>legislation</i>)
2	Morality of Human Acts.....	(Fundamental Moral Theology)
2	Liturgy	
2	Biblical Questions	(Selected questions that (a) offer diffi- culties, and (b) are not treated in courses above.)

Since the training of the religion teachers in service is carried on during the summer session, the completion of this course is a rather slow process, but one that is bearing

fruit in the improved type of religion lessons. The high-school teachers have already completed four of the courses: Philosophy of Religion I and II, Liturgy, and Marriage. *The Church* is the course offered for the summer of 1938.

The grade-school teachers, at their own request, are following the text and course of study outlined for the Novitiate.

To further the first objective, the enrichment of the teachers' doctrinal knowledge, organized lecture courses are given by specialists in the field of religion parallel with the current courses offered during the summer session; annotated reading lists and outlines of doctrinal points are prepared and sent out to the teachers during the scholastic year.

Religion conferences in which all the religion teachers of the Community participate have proved very beneficial in stimulating interest in the teaching of religion. The conferences also provide the teachers with materials and plans which have been worked out successfully by their fellow teachers. Sharing experiences and materials is no small item in improving the teachers in service.

Many of the teachers have had opportunities of attending Conferences in Religion other than those held at St. Mary-of-the-Woods during the summer sessions. Some have attended the National Catechetical Congress of the Confraternity of Christian Doctrine. Many have participated in the Summer School of Catholic Action. For two successive summers, the teachers missioned in one diocese have attended a Religion Institute for one week just previous to the opening of school. This Institute has been particularly helpful because the lectures are directed toward the religion course of study adopted and a definite text in use in the diocese.

To enrich the doctrinal background of the teachers in service: new courses of study have been organized, lectures are offered, annotated reading lists and outlines prepared by a priest-professor are sent to the teachers. Community

Religion Conferences are held, conventions and Institutes are attended and participated in.

Three activities have been successful in improving the *methods* of teaching religion :

- (a) The organization of courses of study.
- (b) Demonstration lessons.
- (c) Educational clinics.

The methods for teaching religion were improved considerably by having the teachers work out courses of study. The entire Community of teachers was divided into groups on the seminar plan, under the direction of specially prepared instructors. Every teacher worked out five or six units in religion for the grade level of the pupils she was teaching. All the plans were presented to a committee of six; the chairman of the committee made a selection of the best plans, and passed judgment on the feasibility of their use with pupils of the age-grade represented. These plans were ultimately developed into courses of study and printed before the scholastic year began.

Demonstration lessons of specific phases of work in religion always make a definite contribution to training in methods. The educational clinic held in connection with the Religion Conference, where model lessons are presented and method of procedure discussed, is one of the best ways of educating teachers along newer lines of method. From time to time, the teachers have an opportunity of observing the classroom procedure of a fellow teacher who presents to her own class an entire unit of work in religion during the course of the day. These demonstrations are followed by conferences where the teachers discuss the class work observed and exchange ideas. Many who might spurn a theoretical explanation are converted to the use of good method when they see it demonstrated successfully and explained.

To further the principles and practices of the ascetical life of the experienced Religious, instructions and lectures

are given in which the science of the religious life is explained and applied in a particular way to the life of the religious teacher. For example, during the summer of 1937, a series of lectures was given on the following topics: *The Concept of Christian Perfection*, *The Psychology of Mortification*, *The Art of Self-deception*, *The Curse of Compromise*, *The Joys of Compensation*. This series put in a simple, effective, and pointed way some aspects of the spiritual life. Through every conference and instruction, the ideal of the Catholic teacher is kept before the minds of the Sisters and Novices and they are urged in season and out of season to form within themselves the true and perfect Christian so that their pupils may follow safely the example shown them in word and deed.

WHAT CATHOLIC UNIVERSITIES ARE DOING TO HELP PREPARE AND IMPROVE TEACH- ERS OF RELIGION

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The words of the title of my paper indicate with sufficient clearness the nature of the report which I have been asked to make to this assembly. After receiving Father Cunningham's kind invitation to read a paper before this Department of the convention, I immediately procured from the N. C. W. C. Department of Education the names of the Catholic universities in the United States to which I then addressed a questionnaire relative to my topic. To this list I also added the names of the Diocesan Teachers' Colleges of Cleveland, Dubuque, Green Bay, La Crosse, St. Paul, and Toledo.

(1) Most of the institutions replied to my inquiry. Many of the Catholic universities stated that they had no formal courses in Catechetics, but that the instructors of religion necessarily pointed out to the students how the doctrines in question should be explained to others.

(2) Where the Ordinary of the diocese has approved a particular program, or one of the Religion Series—whether it be the Mother Bolton Series, or Christ-Life Series, or Highway to Heaven Series, or the Schorsch Series of Chicago—or where a religious order is free to choose a series, the catechetical training courses usually consist in initiating the Sisters into the contents of the texts and into the methodology as outlined in the Teachers' Manuals.

(a) Thus the Diocesan Teachers' College of La Crosse lays special stress on the Highway to Heaven Series, supplementing it with additional courses on the Bible, Apologetics, and Practical Questions. (b) The Mother Bolton Series receives similar emphasis at St. Catherine's College in St. Paul. The Reverend John C. Ryan, Superintendent

of Schools in the Archdiocese of Detroit, writes: "In the elementary grades, the content-matter of religion is divided into four sections: The Creed, the Commandments, the Sacraments, the Mass, and Church History. These are taught respectively in the fifth, sixth, seventh, and eighth grades. A like program is in formation for the elementary grades, together with a high-school program—Through Extension Courses connected with the University of Detroit, the basic content of the above-mentioned divisions of religious truths has been presented and explained to the teachers, together with the technicalities of the unit plan which has been adopted in our Diocesan Course. The teacher training is divided equally between the professional knowledge that the teacher should have and the adaptation of the work which the teacher is actually doing, to the lives of the children in the individual classroom. Emphasis is placed upon the spiritual life of the teacher herself and the developing of habits of virtue which will contribute to the spirituality of the child being taught."

(3) Three formal courses in Catechetics and Methods of Teaching Religion—one for the teachers of the primary grades, the second for teachers of the intermediate grades, and the third for teachers of the higher grades—have been reported at the following institutions: De Paul University, St. Louis University, and the Sisters' College of Cleveland. This arrangement is based on the realization of the fact that the intellectual faculties of the child develop slowly, that the child does not grasp a truth at once but by successive efforts, and that consequently the methods proper to one stage are not suitable to another. As a well-known German catechist, Father Gatterer, remarks, a child in the primary grades apprehends primarily by his senses, a child in the intermediate grades strives, in addition, to understand, while a child in the higher grades is bent upon action. In our estimation, a teacher in the higher grades needs special catechetical training. For a child in these grades stands on the threshold of life. Hence, the aim must be to develop

spiritual self-mastery and independence, a spirit of mortification and self-denial in view of the temptations that are to arise. The teacher must constantly keep in mind the moral problems which await the child after he leaves school—temptations, scandals, evil companions, choice of one's life work, etc.

In addition to the three courses in Catechetics, the De Paul University has inaugurated a special course on "Problems in the Teaching of Religion." This course considers such questions as the following: The exact nature of the supernatural order; the difference of the restored supernatural order from that of Adam; the border line of mortal and venial sin, examination of conscience, and the use of the confessional, etc. An attempt is made to give the teachers accurate information on matters in which they are usually wrong; to keep them from increasing the grave obligations, both for themselves and for their pupils, to the detriment of both; and to avoid the psychological disturbances, now called complexes.

Other institutions such as the Catholic University, Marquette University, Green Bay Diocesan Teachers' College, St. Paul Diocesan Teachers' College, the Dubuque School of Catholic Action, and St. Rose Convent in La Crosse, prefer to offer only one course in Catechetics. In this course, the students discuss the subject-matter of catechization, investigate the methods and tools of catechization, examine religion texts and courses, and study the distribution of the subject-matter among the eight years of the parochial school. Some of these institutions, like the Catholic University, which have only one course in Catechetics, conduct, in addition, a seminar for the study of special problems in catechization. And all of them, whether they have one or three catechetical courses, supplement catechetics with a course on Character Formation, Child Psychology, Adolescent Psychology, and Educational Psychology.

(4) Most educators realize today that the teacher of religion must be equipped, not merely with the technique of

teaching religion, but also with the contents of catechization. In fact, many candidates for the Sisterhoods come from sections where they did not enjoy the privilege of a parochial school and where they were taught the bare fundamentals of religion. The subsequent ascetical and spiritual training in the Novitiate was not designed primarily to form the Novice as a future teacher of religion. Hence, the need of both catechetics and content courses for the teacher of religion. Furthermore, the catechism is rooted in the concrete and when thoroughly assimilated should not remain a mere formula but should become the life of the child. Hence, it is necessary that the teacher be well grounded, not only in dogma and morals, but also in Bible History, Church History, and the Liturgy. Historically, Christianity was first taught by means of Bible History, later these Biblical facts were summed up in clear-cut and precise formula which were then incorporated into the Liturgy and became a part of the faith and daily life of the people.

Hence, we find Universities and Teachers' Colleges combining Catechetics with such courses as the following: Apologetics, Sacraments, Commandments, Ethics, Bible History, Church History, Asceticism, Liturgy, Social Encyclicals, etc. This happy combination we found existing at the Gonzaga University in Spokane, at the Sisters College of Cleveland, the Diocesan Colleges of Green Bay, La Crosse, St. Paul, and Toledo, and at St. Rose's Convent in La Crosse.

(5) The questionnaires also manifested a lively interest in Adolescent Psychology and in catechetical methods for teachers in secondary schools. Rev. John F. Connolly, S.J., Dean of Faculties in the Loyola University of Los Angeles, writes: "We have considered a summer-school course for teachers in secondary schools. It seems to me that there is a great need for this." Sister M. Josina of St. Rose Convent, La Crosse, says: "We will have a special course for our high-school teachers to help them in their specific problems in the teaching of religion. We are calling it "Applied Religion for Adolescents." In the Archdiocese of Dubuque,

during its Catholic-Action Week, the whole problem of catechetics is thoroughly discussed by discussion leaders and by the priests and Sisters. Formal courses in catechetical methods for teachers in the secondary schools are now offered by the Catholic University, De Paul University, and St. Louis University. The last-mentioned University also carries a course on "Teaching Religion in the College." "The purpose of this course," we are told, "is to investigate current practices in religious teaching on the college level." It involves "an analysis of the present religious situation among Catholic-college students and an attempt to formulate an educational technique that will meet these demands." We feel it unnecessary, in this connection, to stop to pay tribute to that great educator at the Catholic University, the Reverend John Cooper, who has done so much to formulate a satisfactory religion program for our college students.

The questionnaires indicated that the Sisters and Brothers were gratefully availing themselves of the opportunities offered them at our Catholic institutions. The Reverend Felix M. Kirsch, O.M., Cap., says: "This year the largest class on record is enrolled in the course given in the Graduate School. A greater number of students, too, are majoring in the subject of catechetics." Father Kirsch has just published a selected annotated list of catechetical materials under the title of "Religion Teachers' Library" (St Anthony's Guild, Paterson, N. J.) which will prove invaluable to all catechetists. It is the American counterpart of the European list of catechetical works published at Louvain under the title "*Où en est L'enseignement religieux?*" (The present status of religious instruction.) Most of the works indicated by the latter list are found in the International Catechetical Exhibit in St. Paul.

The Reverend Leo J. Robinson, of Gonzaga University, Spokane, writes: "I know that these courses are eagerly sought by the Sisters, and according to their own testimony they have been of great assistance to them in teaching their own pupils." And the Reverend M. Leimkuhler, S.M., of the

University of Dayton, Dayton, Ohio, says: "More than 50 Brothers and a few Sisters attend a course in religion annually during the summer session."

However, I cannot refrain from quoting the following remarks of the Dean of the Graduate School of one of our large Catholic universities: "From our experience here, I should conclude that among all courses, the courses least popular with the Sisters are the courses in religion and those in the methods of teaching religion. This is rather strange, since the only reason for the existence of Catholic schools is the service they give the Church by making religion the central, the principal, and the integrating subject in the curriculum; and the only reason for the Religious to be engaged in teaching is the aid they give the Church by bringing to the teaching of religion the most advanced attainments in the art of teaching."

To this we would add the following reflection of our own. Leo XIII in his letter "*Militantis Ecclesiae*," addressed to the Bishops of Austria, Germany, and Switzerland, writes: "It is necessary, not merely that young men should be taught religion at fixed hours, but that all the other subjects of their educational course should breathe in fullest measure the spirit of Christian piety. If that is lacking, if that hallowed life-breath does not thoroughly penetrate and stimulate the minds of both teachers and pupils, but little advantage will be derived from any branch of study; often the resultant losses will be considerable." In his Apostolic Brief, "*Optime Noscitis*," to the Bishops of Ireland, Pius IX likewise says that religion must be "the soul of the entire academic education." This Papal ideal demands that all the professors be Catholics, that all the students be Catholics, and the textbooks be written from the viewpoint of faith. Such an ideal, is strictly adhered to in many European Catholic universities, as, for example, at the University of Louvain. If, however, a large number of the professors at a Catholic institution are non-Catholics or non-Christians, if a third or more of the students are non-Catholics, if the textbooks used in

the classroom are written from an evolutionistic or materialistic viewpoint, the high ideal of Catholic education inculcated in the courses of Catechetics will be effectively neutralized and destroyed by the atmosphere which the prospective teacher of religion is breathing from day to day. Such a situation raises questions which are absolutely fundamental: What is Catholic Education? Wherein are Catholic institutions superior to secular schools?

THE TEACHER'S PERSONALITY AND ITS EFFECT ON RELIGIOUS DEVELOPMENT OF THE YOUNG

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THE CHALLENGE

On every hand we hear of the growing hatred which threatens the peace and well-being of the whole world. Christian leaders recognize that only the substitution of Christ's love for this satanic hate can bring about that desirable revolution in society which will eventuate in harmony among men and international good will. The world, after all, is but an aggregation of individuals; and if each individual were motivated sufficiently by Christian love to practice it in all his relationships, public and private, then there would be no fear for the nations. As Father Gillis stated when speaking of the causes of war in his recent address at Washington, "Unless a whole people be born again to charity and love of fellow men, this world is doomed."

Here, clearly, is a challenge to religious teachers throughout the world, but especially to us in the United States, where as yet we are comparatively free to reveal to our youth the grand vista of Christian love and truth, and to guide them in the footsteps of our Great Leader, Christ. Our opportunity to help regenerate society is beyond question one of the most marvelous imaginable; and what a pity if we are not alive to the possibilities of our great task, or if, by our personal insufficiency, we place obstacles in the way of their full realization.

And even if the range of our influence is not extensive enough to revolutionize the world, still there is a vast amount of work to be done in individual souls. Each child is in himself a whole universe for the exercise of our zeal. And yet—are we not often saddened by the results of our

work? So many graduates of our schools fall in line with pagan ideals—marry divorcees, leave the Church, fleece others in business, and otherwise show that our teaching has borne little fruit. True, we can point to successes that cheer and encourage us; but how often we must pause to wonder, like a writer in a recent issue of the *Clearing House*, whether we have really been wise in our teaching. I quote from her little article:

I TAUGHT THEM ALL

I have taught in high school for ten years. During that time I have given assignments, among others, to a murderer, an evangelist, a pugilist, a thief, and a moron. . . .

The murderer awaits death in the state penitentiary; the evangelist has lain a year now in the village churchyard; the pugilist lost an eye in a brawl in Hongkong; the thief, by standing on tiptoe, can see the windows of my room from the county jail; and the once gentle-eyed little moron beats his head against a padded wall in the state asylum.

All of these pupils once sat in my room, sat and looked at me gravely across worn brown desks. I must have been a great help to those pupils—I taught them the rhyming scheme of the Elizabethan sonnet and how to diagram a complex sentence.¹

Of course, we offer our pupils in religious training an antidote for their spiritual and temporal ills; but we all realize that there is much room for improvement in our program for the religious development of the youth in our care.

THE CATHOLIC ANSWER

The challenge is indeed great. How are we meeting it? We cannot say we are without guide or inspiration. For our holy religion supplies us with a clear-cut pattern, which, if followed closely, cannot help yielding abundant fruit. The pattern is made up of two main pieces—love of God and love of neighbor—and all the details fit nicely into these

¹ White, N. J., "I Taught Them All," *Clearing House*, 1937, Vol. XII, p. 151.

two. For growth in these twin loves comprises all that is needed for true religious development—including personal love of Christ, obedience to His will, reverence for things holy, humility, honesty, integrity, unselfishness, devotion to duty, purity—in a word, all the virtues implied by the Ten Commandments, by the Beatitudes, by the Spiritual and Corporal Works of Mercy, and so on.

I realize that this enumeration may seem platitudinous, but the fact remains that these Christian ideals are not being attained in the full measure that we should wish. Even we—the favored workers in the vineyard of our Lord, who have the ideal of Christian love always held before us—have we developed that large-hearted charity which enables us to forgive injuries freely, to harbor no vestige of jealousy, to answer spite with sweetness? Small wonder that our gains in the classroom seem so meager! For the resistance of raw human nature to the curing process required for personal holiness is strenuous indeed. And there are in the way of our pupils' religious development many complicating circumstances.

As the eminent Catholic psychologist, Dr. Rudolf Allers, points out, there are two opposing tendencies in human beings, the "will to power" and the "will to community." These two categories represent egoism on the one hand and unselfishness on the other. The will to power manifests itself by any form of self-seeking, as desire for attention, for approval, for fame, for display—in a word, by any reaching out for personal ends, even at the expense of our neighbor's good. The will to community represents the tendency to spend one's self in the service of others. True education consists in converting the child's *natural* will to power into a *supernatural* will to community. This is accomplished, not by "breaking his will," but by leading him to see that his truest happiness lies in forgetting self in the interests of those about him. We teachers, presumably, are all inspired by this great task assigned us of causing to emerge from these more or less self-centered little charges

of ours, highly social and religiously-integrated personalities, prepared consciously to help build up a better world for themselves and others.

THE IMPORTANCE OF THE TEACHER'S PERSONALITY

It is not my purpose today to point out means whereby the teaching of religion itself can be improved, but rather to indicate in a very general way how the teacher's personality may mar or aid the religious development we seek in our Catholic schools.

You are all, no doubt, acquainted with recent studies made to determine the characteristics most desired in teachers, and you recall that, according to unanimous opinion, the teacher's personality is the greatest determining factor in her success. Why? Because youth is so prone to imitation that it is our personality that most powerfully affects the development of our pupils' personality. Since this is true, it plainly becomes our greatest concern as teachers to look into ourselves, to become aware of our shortcomings, and to improve our personal traits in every way possible.

We might say that our personality is the sum-total of our reactions to our environment. Hence the term "personality" is so all-inclusive that there is danger of our efforts at improvement being scattered, desultory. Plainly we need a directive force, an impelling motive, that is furnished only by a great, inspiring vision. We need to be possessed by a dream.

He whom a dream hath possessed treads the impalpable
marches,
From the dust of a day's long road he leaps to a flashing
star,
And the ruins of worlds that fall he views from eternal
arches,
And rides God's Battlefield in a flashing and golden car.

These lines from a beautiful little poem by Shaemes O'Sheel remind us religious teachers that we have a dream that can make us ride through our battlefield of difficult

duties and frequent disappointments, not minding the roughness of the road—not minding because we ride in a flashing, golden car, driven by a dream than which there is none more glorious—the dream of building Christian character in youth.

To develop in our charges Christ-like personalities and to lead them to see Christ in their fellow men is the method *par excellence* of producing worthy citizens. What more powerful motive could be adduced to convert a child's will to power into a will to community?

And yet we religious teachers have always had this Christian ideal to serve as orientation for our efforts and to stimulate our enthusiasm in our great work. Why, then, have we so often failed in our character education? Are we wholly free from blame, if our own personalities have not measured up to the "full stature of Christ?" Are we habitually kind, cheerful, and patient? Do we make religion appealing, by showing in our personality its power to beautify?

Modern psychology confirms the obvious truth that a child cannot follow an ideal that is vague, and void of concrete details. In a certain sense, he is a little pragmatist. If he can see that an ideal works out successfully in actual life, and can note how it works from a living example, he is the more drawn to believe in it and to adopt it. Now if we preach Christ to our pupils, and urge them to imitate His charity, patience, and meekness, and yet at the same time are snappy or unreasonable or cold or unforgiving in the classroom—what are our pupils to think? Where are they to get their image of Christ? The printed page and our words reveal Him to them as gentle, approachable, lovable. And here we, whom the pupils have a right to expect to be the living models of His virtues, may be lacking in the most essential of them.

Insufficiency in our own personality does much to destroy the effect of our teaching. We assure the children, for instance, that only eternal values count, only God's interests matter. What, then, about going into a towering rage if a

program is spoiled by a frightened child's blunder? Eternal values? Oh, but our reputation for cleverness was at stake!

Or what about acting as if life depended upon the successful issue of a project, a contest, a game? Let us beware of giving youngsters the impression that the end justifies questionable means. We may unwittingly encourage them to cheat just a trifle, or to harm their health in order to satisfy our overanxiety. Sometimes we are poorer sports than the youngsters. Zeal in these cases is necessary, doubtless. But it must not make us lose our balance.

We teach our pupils to control their anger. Yet we all know the typical story of Johnny, who, when his mother reproved him for getting angry with his little brother, said, "If you call that being angry, you ought to have seen my teacher today when Mary Smith couldn't understand the arithmetic problem!"

We preach love of neighbor, especially love of the poor; but if we do not watch ourselves we may be a bit more gracious to the rich little girl with the big car ready to take us wherever we want to go. And how the other children observe it!

Instances could be multiplied, but these will suffice to illustrate the point that our faults often run counter to our declared principles. No wonder the children get the impression that theory and practice have small relationship to each other.

To help us realize these truths more vividly, we need thorough acquaintance with the general psychology of childhood. As Doctor Allers declares, the will to power in children causes many inner conflicts that militate against their will to community. We might mention, as a case in point, the importance to all children of a sense of personal value, and the havoc caused by its frustration.

A child who feels keenly his inferiority needs encouragement and frequent praise for his efforts, that his self-respect may be salvaged. He must be given tasks he can

perform that he may frequently taste success. Continual failure breeds despair; and it is well known by psychiatrists that despair results in seeking compensation for consequent unhappiness in all kinds of un-Christian behavior—as lying, stealing, impurity, hatred, revenge, jealousy, and other such defense reactions.

Much could be said, too, about the large role played in childhood by feelings of insecurity and fear, and how these prevent children from losing their petty interest in themselves to find their real joy in the service of the group. The transition from love and consideration of self to love and consideration of others is a slow and painful process. And it will not be accomplished as long as a child is hampered by fears or failure (with its attendant scoldings and humiliations), or by mistrust of the good will of teachers or schoolmates, or by a crushing sense of the social or economic inferiority of his family, or by living under the imminent peril of sharp words from a misunderstanding teacher. Under these and like feelings of insecurity and fear the child's nature cannot expand toward others with social love; and he is thrown back upon himself to seek his happiness, often in forbidden, unsocial ways. Juvenile-court proceedings prove only too conclusively that an unhappy or repressed childhood in school or at home is responsible for most juvenile delinquency. Our obligation to provide our pupils with opportunities for happiness and success is serious, if we expect them to develop into social assets rather than into social liabilities.

Aside from direct religious instruction, the environment or atmosphere of the schoolroom is the most potent factor in the growth of a child's character. And as the teacher is the largest factor in the classroom environment, it follows that the atmosphere she creates is all-important. Doing God's will—that is, possessing the habit of obedience to all just laws—is the keynote of a truly Christian character. Shall we, by abusing our position of authority, destroy the basis for this important virtue through creating in the child

a resentment that may easily become a carry-over in the form of hatred toward any authority?

Consider the effect on children of a teacher who has so far lost her vision as to be habitually overbearing, domineering, or sarcastic, or who is unduly impressed by her own importance. The position of the teacher is dominating anyway; but when she uses her authority to create an atmosphere of undue formality and repression, the effect on the characters of the children is deplorable.

A teacher who has an attitude of overauthoritativeness, or of general disapproval, will repel rather than attract her charges, because she outrages their legitimate sense of personal value. They will obey through fear rather than through love—or the braver spirits may openly rebel. The timid will acquire a dislike for school which hinders their mental and spiritual growth. The overauthoritative teacher has the mistaken idea that she must appear infallible to her pupils, and must never admit that she has been mistaken. She imagines that to do so would lessen her precious dignity, whereas in reality she would increase the confidence of her pupils in what she does maintain and would impress them with her love of truth by a frank acknowledgment of her error. To hide her chagrin when she finds she really has been in the wrong, she sometimes must resort to subterfuges that do not go undetected by the wary observers confronting her. This dictator type of teacher is skeptical of the newer conception of democratic classroom procedure—with the teacher playing the role, not of autocrat, but of friendly guide or expert consultant—because she fears such procedure would undermine her authority; and thus she fails to provide her pupils with the fine opportunity for growth in social behavior afforded by a democratized classroom. Only when pupils have a certain measure of freedom to organize and try out their own plans, can their latent possibilities be realized. Each child must be encouraged to feel that, however handicapped he may be, he can make some contribution to society, and that success for him lies, not in

meeting arbitrary standards, but in perfecting any capacities he may possess. It is not the trait of unthinking acquiescence that we wish to develop, but rather intelligent respect for authority.

It follows from all this that the feeling most necessary for us to establish in our relations with our pupils is general confidence in our sympathy and good will. This precludes our having favorites, condemning before giving a hearing, harboring a grudge, and all other such un-Christian behavior. How can a child have confidence in or be influenced by a teacher who will not respond to his greeting for a week after he has in some small way offended her majesty? Have you known teachers like that? Usually things that annoy such teachers most aren't really offenses against God. They are apparent slights to the teacher. When a child is at fault he should be corrected for it suitably, of course; the teacher must have proper control of the classroom situation. Else, she invites disaster. The teacher, however, should not treat a fault as an offense personal to her. Only the *rightness* or *wrongness* of the act itself should be the point stressed. This objective treatment of the pupil's failings focuses attention on the necessity of right conduct for its own sake rather than upon the necessity of dodging the teacher's "pet peeves" for policy's sake. The slang term well expresses the kind of moral code that governs some classrooms. When the mood of a whimsical teacher becomes the standard of morality in the classroom, then acquiring virtue, as some one has humorously put it, consists mainly of growth in ability to read the classroom barometer (the teacher's face) and to adjust suitably to the changes of weather. Such classroom morale makes of the pupils "artful dodgers," who give "eye" service, rather than frank, truthful, artless characters, who are drawn toward the right by reverence for their teacher's virtues.

Fortunately, the overauthoritative, dictator type of teacher is rapidly giving place to the friendly, calm, sympathetic, but nevertheless firm and expert director of activities,

who is converting the modern schoolroom into a busy but pleasant workshop, where the children develop desirable social traits in a wholesome atmosphere of well-controlled freedom. The will to community can grow only in a medium of love and confidence. Therefore, if we wish the children to be truly social beings, we teachers must ourselves exhibit the social virtues, especially Christian love and friendliness. If we want children to be just to each other and play fair, we must be impartial and play fair also. If we expect children to control their resentments, we must be able to control ours. If we want them to respect authority, we must convince them by the love we show them that our authority is exerted only for their good. Thus it is clear that our personality profoundly affects the characters of our charges.

CONCLUSION

We have seen, then, that our task as religious teachers finally resolves itself into promoting the general welfare of the world by developing human beings whose natural will to power has been converted into a supernatural will to community.

We have seen, too, that we must seize eagerly this opportunity opened up to us of making Christian sweetness and light prevail. This grand spiritual vista will integrate our own personalities and will make us forceful instruments for the religious development of the young. It will inspire us with enthusiasm in the cause of Christ. Enthusiasm alone begets enthusiasm. Our personalities must interpret Christ to our pupils. We must exhibit His amiability, His disinterestedness, His devotion. We must dominate them, not with a sense of our own power, but with a sense of the sweetness of Christ.

That we may do this, we must radiate the cheering

warmth of His love. And when we reflect that each of our pupils, even that "impossible" child, is a member of the Mystical Body of Christ, our love can really be warm. If we love our pupils, we shall take an active interest in all that concerns them. Unless they feel that we are truly interested, we shall wield little influence for good. Above all, we must not forget that lost little lad in the corner who cannot find his place in the group. He needs us most. We should have a pleasant manner and a cheery countenance that we may flood our little school world with sunshine, and make it a place where children feel secure and at ease, where they relax unhealthy inhibitions, where they learn the valuable lessons of social give and take, and where they daily grow in understanding and love of Christian virtues by seeing them practiced by a Christ-like teacher.

To accomplish our end presupposes sublime patience. And real patience in the classroom is martyrdom—but martyrdom that brings its own reward. For "the patient man is better than the valiant," you know, "and he that conquereth himself more than he who taketh cities." Truly, "Patience hath a perfect work." In teaching, as in every good cause, he who "loses his life shall find it." We must lose our life—by self-immolation on the altar of Christ-like kindness and patience—if we hope to *find* it multiplied beautifully in the souls of God's children. We must undertake seriously the painful weeding out of our own personality defects, if we hope to develop personality in others. We must not demand of our pupils a perfection we do not demand of ourselves. Are we going to let the "dust of the long road" discourage us, or are we going to "leap to the flashing star" beckoning us on? We shall fail from time to time, of course; but we must always patiently try again, so that we can say, "Not as though we had already attained or were already perfect,"

but we "*follow after.*" No matter how disastrous our failures may appear, if we continue to possess the dream, we shall view even the "ruins of worlds that fall," from "eternal arches," and shall know that the struggle is eminently worth while. For, after all, what is our dream, but the encouraging vision of our Lord, saying, "Suffer the little children to come unto Me—to come unto Me with souls made beautiful because they were moulded by a teacher who was possessed by a dream, the great dream of making these little ones resemble Me!"

OBJECTIVE DATA ON THE EFFECTS OF THE TEACHER'S PERSONALITY ON THE RELIGIOUS DEVELOPMENT OF THE YOUNG

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In her inspiring paper, Sister Ricarda reminds us that we are not to mind the roughness of the teachers' road because we ride in a flashing golden car, driven by a dream. Sister will pardon me, I hope, if I suggest an emendation of that statement, based on a recent story from China. Five days after the American Consul had warned one group of Sisters for the eighth and last time to leave the war zone, they packed their belongings at 10:00 P. M., Christmas Eve, attended midnight Mass, and at 1:00 A. M. started out for the next mission on foot in the dark Christmas night, the priest going on ahead on his motorcycle in order to send back cars to meet the Sisters. Arriving at the next town he sent back the only conveyances he could find—wheelbarrows. The Sisters merrily climbed into the wheelbarrows and by 5:00 A. M. were safe in the neighboring mission where they stayed only nine days until the fiercest fighting was over and then returned to their battered mission home and peacefully started their work all over again. Just a typical story that shows how little the Sisters mind the roughness of the road even when no car of any kind is in sight and when the drone of the war planes and the groans of the dying preclude the possibility of any pleasant dreams.

However, I do like Sister's reference to teachers as a group "whom a dream hath possessed." Every one of us has a golden city of dreams where dwell the ideals of our youth. Some, it is true, waste precious hours in that golden city of dreams where all the laws of reality are suspended and where egoism reigns supreme, but I believe our presence here shows that we, at least, are consciously living in contact with reality, that we are squarely facing the facts of

every-day life and of those facts the hardest for us to face are our own defects.

In his Encyclical on Education, Pius XI says, "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social . . . in order to elevate, regulate and perfect it, in accordance with the teaching and example of Christ." Does this not indicate an agreement with Bishop Spaulding's statement that "the whole question of educational reform and progress is simply a question of employing good teachers and removing incompetent teachers?" And yet, did you ever read a single piece of school publicity, from simple ad to detailed catalog, which made mention of any but the academic qualities of the faculty? Did you ever see one which said that the personality of every teacher had been tested for its effect on the student?

And that brings us to the heart of our discussion, the personality of the teacher and the religious development of the young. Reams upon reams have been written about that magic word "personality" and so it may be well to clear the issue by a definition of the term.

Popularly understood, personality comprises "the physical and affective qualities of an individual as they synthetically attract or impress others."¹ In philosophy we learn that "personality is a pure perfection; that is, it is one whose concept does not include any note formally expressive of defect or limitation. The content of the idea is entirely positive. Though the finite character of human personality comes into play in the awakening of self-consciousness, yet limitation is not an essential constituent of personality."² Going one step further we find that "Personality is that perfection by which a being has control, control over self and over others than self, is free and independent and superior to material forces, dominates instead of being dominated. . . .

¹ Warren, *Dictionary of Psychology*, p. 107.

² *Catholic Encyclopedia*, Vol. II, p. 63b.

One could possess great individuality through remarkable 'uniqueness' and distinctiveness and yet have little personality, due to his dependence and inability to control himself and others."³

"Religious development of the young," the other term with which we are concerned here, broadly speaking, means a growth of the child in faith. This faith has a human and a divine element. The human element is the product of intelligence and will, the divine element is grace. Harmony between these human and divine elements leads to the performance of repeated acts of faith, thus forming the habit of faith.

Strictly speaking, the child is not possessed of a definite fixed individuality. Exercise or indulgence during the plastic period develops each faculty and inclination, while neglect or suppression of function atrophies and enfeebles them. Excellencies of mind and heart and will are natural gifts of God and they vary with the individual. Properly nurtured they result in strong and varied individualities. The fact that no two children have exactly the same potentialities creates a real difficulty for the teacher, and the daily strain caused by this very real difficulty creates the temptation to whip the children into line, thus suppressing and crushing instead of nurturing the children's varying natural gifts. "We were a bunch of repressed vegetables," recounts one college graduate telling of her elementary-school experiences. "We were all smacked into a set mold," says another report, and yet the latter teacher, we are told, was fond of shouting dramatically: "Give me a child with spirit—a child who has a mind of his own!" Is not this an example of the total misunderstanding of human nature which forms one of the most serious charges against communism?

Sister Ricarda is correct in tracing most personality defects to a mismanaged will to power, and in directing attention to the will to community as the most powerful means

³ *The New Catholic Dictionary*. (New York, 1929, p. 747f.)

of keeping the will to power within proper bounds, thus sublimating the innate craving for an increase of personal value into the more noble effort of promoting the well-being of others. To supernaturalize this service of others; i.e., to identify it with a desire to please God, is to be an active member of the Mystical Body of Christ, which has been simply defined as a working together in unity of the whole Catholic world from the Pope down to the simplest baptized Christian.

Twenty-two priests and nuns, interviewed for this paper, credited their vocation to the influence of their teachers in the elementary school. They all had had substantially the same experience: First the teacher drew them to herself and then led them to God. "I thought," said one, "that since Sister is so nice, God must be infinitely nicer; therefore, He must be wonderful." In none of these 22 instances was it the piety of the teacher that drew them, always it was a radiant personality AND a sincere piety.

The surest way for the teacher to avoid any possibility of failure in this vital matter of her personality which will affect in the aggregate the religious development of thousands of pupils and through them of other thousands, is for her to imitate a perfectly integrated personality, and as Sister Ricarda has pointed out, we have the perfect model in our beloved Lord Jesus Christ.

Dr. Henry Schumacher, in his epochal book *Social Message of the New Testament*, presents what he considers the five basic aspects of Christ's social ego. Feeling that a double purpose might thereby be served, I have tried to examine what objective data I have been able to gather alongside these five basic aspects of Christ's social example, which are: His poverty and humility; His mercy and kindness toward men; His zeal for the honor of the Father; the human touch in His life; His self-sacrifice.⁴ The gathering of the data was very difficult. One could not pick up an

⁴ Schumacher, H., *Social Message of the New Testament*, p. 17ff. (Bruce, 1937.)

inch of it here, nor an ounce of it there. Its interpretation was still more difficult because, for one thing, of the vital influence of the home during the five first and most impressionable years of the child's life as well as during school days. Facts, however, do seem to point to the conclusion that, while a bad home influence can negative much of the positive influence of a strong teacher-personality, good home influence does not seem to neutralize the effects of a defective teacher-personality.

All the data I am presenting represent actual cases and all but two were gathered from first-hand sources. The teachers concerned are Religious of both sexes from different communities. I certainly owe a debt of gratitude to all who so generously supplied the data from which I culled representative examples.

I.

The first basic aspect of Christ's social example is His poverty and humility. He not only became man but identified Himself with the poorest and lowliest of men. Would He have approved of the treatment accorded Joseph, a 16-year-old clean-living boy from a poor home? Joseph was a poor student, scatterbrained, restless in class. Instead of employing the constructive technique accorded the boys from the richer families, the teacher gave Joseph humiliating penances, made him kneel on the floor in the rear of the room, or stand with his face to the wall, etc. Feeling that there was no hope of the teacher's understanding him, he lost confidence in himself, slipped into bad company, and ended up in a penal institution.

Somewhat similar is the story of David, a pupil in the seventh grade. He was given to habits of slovenliness in dress, uncombed hair, etc. The teacher contemptuously brought him before the class, held him up to their ridicule, and even had his classmates hold a mock trial of his case amid constant laughter. David never recovered from the humiliation. He segregated himself from the class, became

bitterly antisocial and dropped school before the year was over.

Edward, a ninth grader, was even more slovenly. He neglected personal cleanliness to the point where it was disagreeable to be in his vicinity. His former teachers and classmates had had as little to do with him as possible. His new teacher studied him. Finding that he was a wizard in arithmetic, she gave him charge of the advertising for the school paper, the first position offered him in his school life. She advised him to read up on methods of approaching prospective advertisers, knowing that all these treatises stress personal appearance. The day he was to make his first trip for an ad, Edward came to school so well groomed as to be almost unrecognizable. The teacher made no comment, but asked a lad from one of the better families to accompany him on his first trip. A friendship was thus started which would have been impossible earlier. Edward never relapsed. He finished high school and obtained a position in a bank.

An inspiring story comes from the principal of a parish school registering over 1,500 pupils. She writes: "We have one 6Z group with many unpromising youngsters in it from very strange homes. A very saintly Sister volunteered to take the group this year. The transformation in the class since September has been almost miraculous. At the mid-term tests, two of this group did as good as any in the X group. When I wanted to change them, they cried and begged to stay with Sister."

Quite a contrast is the teacher who ridiculed twelve-year-old Rose in the presence of the whole class because she was seemingly too familiar with some of the boys. Rose left the parochial school and with it her Catholic practices. Today she is leading a wild life with no check on her conduct; for she comes from a broken home.

Here is a vivid example of a teacher's Christ-like love for the social outcast. Paul, a regular rascal all through the grades, came into the hands of a fine womanly teacher

in the seventh grade. To the astonishment of all who knew him, he turned over a new leaf and became quite a respectable lad for the rest of his school days. As a young man, however, he returned to his evil ways, was married before a Justice of the Peace, got into all sorts of trouble which brought him into the hands of the law, and was finally sentenced to serve a term in the penitentiary. Following his release, he returned to his home parish one morning and crouching in the shadow of the buttresses of the great stone church, he watched the lines of children passing on their way to daily Mass, hoping to see the Sister who had once helped him to the right path. Her keen eyes detected him crouching there, she spoke to him, and invited him to come to see her that day after the classes were over. He came and told her everything. Through her influence, he had his marriage rectified, received the sacraments again, and settled down to decent living thereafter.

While these five instances were being recounted, no doubt others came to your mind where the teacher did or did not follow the example of Christ who shunned neither the leper, nor the ragged unkempt beggar, nor the social outcast. Before leaving the consideration of Christ's poverty and humility, which is exemplified throughout the New Testament, we might contrast with it the institutionalism of some religious teachers—that sort of collective egotism which shows itself in an inordinate pride in one's religious community, and which frequently leads to an uncharitable attitude toward other communities; contrast also the race, religious, and class prejudices which show themselves in a positive antipathy toward the underprivileged child attending the public school, or towards the colored members of the Mystical Body, or children from the fringe of society. The tens of thousands of religious teachers who exemplify the social example of Christ's poverty and humility must bear the odium created by these exceptions which easily gain publicity, and thus destroy the natural admiration and esteem which people have of those who lead a religious

life, positively hinder the work of Catholic Action, and sometimes so anger people that they become bitter enemies of the Church.

II

In the second point, we note Christ's mercy and kindness which He Himself indicated⁵ as the characteristic marks and proofs of the truth of His whole mission. They are characteristics every human heart can understand, thus making it easy for all to accept His invitation "Come to Me." Ella M. E. Flick⁶ tells the story of how a first-grade teacher, who exemplified these characteristics, worked a transformation in Bill, as consistent a little heathen as ever darkened a schoolroom door. We read that in three months Bill found his soul, God, his conscience, and other evasive things, and likewise discovered a happiness that beamed out of his freckled face and mischievous blue eyes. Bill laid all his heart at his teacher's feet. He became patient, gentle, kind. Cats and dogs for miles around as well as the neighbors in several blocks had reason for sincere gratitude to the humble Sister, who, however, disclaimed any credit. She merely made a Christian out of Bill, she averred. Good tends to diffuse itself and Bill's Christian zeal was applied to his whole family.

Unlike Bill, George had no happy home. His grandfather had been murdered and this tragedy had plunged the entire family into a melancholy state. They gave up their Faith because they argued that no just God could send them such a heavy cross. When George started to school the teacher noticed something was amiss. Without inquiring into the cause, she won the little fellow's heart and good will. Like Bill he carried his Christianity into his unhappy home and gradually brought the whole family back to Christ.

Fred was fifteen and an awkward, overgrown boy far behind his classmates in the eighth grade. He was sure of

⁵ *Matt.*, ii, 3-5.

⁶ *America*, 44:205, D 6.

but one thing—that he was stupid and good for nothing. The future was but a dark bleak prospect. Into his life came a new teacher. Very soon she discerned the utter despondency in Fred's attitude and set out to help him. Before long, Fred began to change his ideas. He caught up with his studies, finished school with honors, and became a priest. After eighteen years in the priesthood he declares that he has never once read a Mass without mentioning the name of that nun whose "never-die" spirit and kindly encouragement won for him his greatest victory. This experience has given him a Christ-like zeal for all down-and-outers.

A third-grade teacher, whose personality was a beautiful exemplification of Christ's kindness to every type of human need, was particularly zealous in extending her influence to little non-Catholics in her neighborhood. Her zeal was imitated during vacation in a rather startling way.⁷ A lady, who had slipped into church for a visit, was disturbed in her devotions by the sudden shuffling of feet in the vestibule. For a moment she heard soft voices, then silence, then a single voice that had in it such a suggestion of formality that she looked around. Four small boys were ranged about the holy-water font. One of them stood on one side and the other three faced him from the opposite side. Each of the trio was taking a turn at hanging his head over the edge of the font, while the leader let water trickle out of his cupped hands onto the submissive head, to the accompaniment of words obviously pronounced with great care. When the boys went out the lady followed them, engaged them in conversation, and asked what had occurred inside the church. Without hesitation or shyness the leader explained that he had been baptizing his friends. Close questioning revealed that he had just finished the third grade of the parochial school; the other boys, children of non-Catholic parents, attended public schools, but upon being

⁷ *Jesuit Bulletin*, December 1936.

instructed in catechism by their Catholic playmate, they expressed a desire to be baptized. The parents of each lad had been duly consulted and consent obtained. The lady took the boys to the pastor where we shall leave them.

An impulsive disposition or an unbending will are traits of character in a pupil which often come into disagreeable collision with the teacher's efforts; yet, we are told they may contain some precious elements of the raw material out of which, by the exercise of Christ-like mercy and kindness, a fine type of personality may be formed.⁸ A single incident may be the turning point as in the case of James, an earnest student, somewhat introverted. During the final period of a long day, he was inclined to be restless and talkative. He was given several warnings by the teacher, coupled with threats of punishment. The warnings were not heeded and the punishment was meted out—a 200-word synopsis of a story in the textbook, to be done before he went home that day. The punishment was received in a surly manner. After class he came up and declared that the punishment was unfair and flatly refused to do it. Warned that this was a serious breach of discipline, he still refused. Instead of pushing the case the teacher said in effect: "You are evidently not feeling well today. Suppose you go home and think this over. Come to me tomorrow morning and give me your answer." The next morning James was waiting for the teacher in the corridor. He offered a very sincere apology and presented the 200-word synopsis, neatly written, and offered to take further penalties. This closed the incident. No further misunderstandings occurred and he developed into a fine manly boy.

In sad contrast to the above, is the story told by the chaplain of a county jail, of a man who seemed beyond any possibility of rehabilitation because of his mental attitude. The man was convinced there was no use for him to try to be good. As proof he cited the fact that when in the

⁸ Cf. Maher, Michael, S.J., *Catholic Encyclopedia*, Vol. VII, 765a.

second grade of the parochial school the Sister had told him "You'll never amount to anything," and he believed it. He passed through an unhappy school life and out into man's estate, a failure.

Another man tells how, because of lack of talent, the highest mark he was able to reach was 77 per cent. His fifth-grade teacher kept him in a constant state of discouragement because of the 23 points that separated the 77 from 100. The next year an understanding sixth-grade teacher gleefully clapped her hands at the sight of the 77 points that separated her pupil from zero, and this second teacher's influence stayed with him right through high school. When discouraged, he would slip back and talk things over with his sixth-grade teacher. When that wasn't possible, the picture of her clapping her hands in sincere infectious joy, tided him over.

A high-school boy in his most difficult years was constantly misunderstood at home and at school. Leaving school one afternoon after a scene with the teacher, and knowing that a worse scene awaited him at home, he decided to commit suicide, having arrived at the conclusion that there was no God or He would have helped him. As the boy slouched across the schoolyard, he met his first-grade teacher. She smiled at him with her eyes, and her lips, and her whole soul, and said a cheery, hearty "Hello, James, I haven't seen you for a long time." That was all. But just that quickly the darkness left him. He went whistling over to church, threshed the matter out with the Lord, and miraculously got strength to carry on. He told the story years later when he entered his own son in the first grade.

This incident happened in a girls' boarding school. During the students' annual retreat one hour was set aside for private spiritual reading for which the students were told to select a good religious book. Mary chose a book written by a priest, thinking in all sincerity that the fact guaranteed its spirituality. It turned out to be a delightful story and she settled down each day for her "spiritual" reading.

On the third day Mary was nearing the climax and such was the power of the story that for the time she was totally oblivious of her surroundings. Suddenly her living, breathing book was gone and on her desk lay a large volume of Butler's Lives of the Saints. Passing down the aisle was the Sister in charge with the confiscated book under her arm. No word of explanation was ever asked for, nor given. Mary, now a gray-haired woman, says that to this day she cannot bear to see a copy of Butler's Lives of the Saints.

The nine instances just cited are surely sufficient evidence of the importance of the basic virtues of mercy and kindness on which Christ placed such stress.

III

Christ's zeal for the honor of the Father is most vividly pictured in the incident where He drove the money changers out of the Temple. Doctor Schumacher reminds us that this incident is "not the manifestation of the disturbed temper of an angry Christ, as some liberals maintain, but the expression of His sovereign regard for the supreme sanctity of the will of the Father and for the sacredness of religious values."⁹ Though Christ's example here implies a command to all His followers, I feel that it contains an especial message for principals, who often are also religious superiors, and too often, alas, also carry a full teaching schedule. The most eminently capable of them, being much occupied themselves, regard industry only as a virtue, totally forgetting that it can become also a vice. These thoroughly conscientious principals are often wanting in imagination, therefore also often wanting in sympathy—though they would be most sincere, too, in their protestations that sympathy is the one virtue they do not lack. "Brother Petroc's Return" by S.M.C.¹⁰ gives us an excellent

⁹ Schumacher, H., *Social Message of the New Testament*, p. 24.

¹⁰ S. M. C., *Brother Petroc's Return*. (Boston: Little, Brown and Co., 1937.)

picture of this type of superior, although few teachers in the ranks have to go to a storybook for an illustration.

Christ's sternness in putting the temple in order was caused by His zeal for the honor of the Father. He was faying those who were commercializing the sacred values of religion. Supposing Christ should visit one of our schools in Person and should hear a principal reprimanding a teacher in the presence of one or more of the pupils because the singing was not up to par, or there was a hitch in the school entertainment, or the fire drill was less than perfect, or the children didn't sell their quota of bazaar tickets, or there was a split infinitive in the school paper, or the classroom was not in perfect order, or the window shades were awry when the Bishop passed by, or the report cards were not finished on time, or the Mass server did not know his prayers. Supposing, I say, that Christ should be visibly present on any one of these occasions, would His zeal for the honor of the Father prompt him to take the principal's part? Is not the principal disregarding the law of charity for some business reason? Is that not commercializing the sacred values of religion? Are boys and girls drawn to the service of religion when they see their teacher treated as modern teachers do not treat their pupils? Can the personality of a teacher who is living under such a strain react favorably on the religious development of the young?

Helen attended the state university and one week-end invited her non-Catholic roommate to go home with her. Anxious to have her friend meet some Sisters, Helen brought her over to the convent Saturday afternoon and asked for one of her high-school teachers. After greeting Helen and her friend heartily, the Sister asked Helen if she could not come back the next day as there was a faculty meeting in five minutes. Just then the principal passed on her way to the meeting, stopped, and with no word of apology waved her hand toward the door, "Run along, girls," she ordered, "Sister has no time for you now. Come, Sister, you will be late." Helen, who tells the story, says it was the

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first time in her life she was ashamed of being a Catholic. She added that her friend never got over the rebuff nor her dislike for Catholic nuns.

Emily, a girl in her teens, was very much misunderstood by her principal, but had found a true friend in the Sister who was the faculty adviser of the one extra-curricular activity which interested Emily. Something had irked Emily about the time of the annual student retreat and she felt she could get even with the principal by refusing to make it. She came the first morning but when the other students went to the cafeteria for lunch, she planned to go home not to return until the retreat was over. Near the end of the corridor she met her Sister-friend who sensed the truth and stopped to reason softly with Emily. The girl was just giving in when the principal entered the corridor, walked up to the two, and with no apology for the interruption, said cuttingly, "If you have to talk, step in a room where you won't be giving scandal," and passed on. Emily finished the retreat to compensate, she says, for the humiliation the Sister suffered on her account.

One can almost say that each time a pupil hears a teacher reprimanded or addressed sarcastically by the principal or superior, a budding religious vocation is nipped. No number of instructions on the beauty of the religious life can overcome one such handicap.

IV

Now we pass to what is perhaps the most consoling phase of Christ's social message—the human touch in His life. As Doctor Schumacher says, "From a natural standpoint, nothing brings Jesus closer to the individual members of human society, which He came to renew, than the little and seemingly insignificant incidents of His life. They are, after all, a sanctioning of the normal human life, which protects the Christian against exaggerated demands of hypocrites."¹¹

¹¹ Schumacher, H., *Social Message of the New Testament*, p. 24.

"In my sophomore year in high school," writes a professional woman, "I had an instructor who was too pious in the classroom. Anything said by this teacher I resented because I did not like so much piety thrown at me. Any one so ultrareligious made me want to be antireligious, and I remember my sophomore year as an antireligious campaign. The following year I had a prize of a teacher—a modern teacher—up on the happenings of the day and in step with the students; yet, one never forgot that she was a Religious. I did everything to bespeak my Catholic training and I worked oh so hard at anything she suggested. To me she was the definite influence on my personality and I have realized it ever since."

Mabel's teacher had schooled herself to a strict performance of duty and wanted to train Mabel along the same lines but her harsh unsympathetic manner repelled the fourteen-year-old girl. At the end of the year Mabel remarked, "Well, if that's religion, I'm through with it." She was, too, for she not only left the Catholic school but she also gave up going to Mass and to the sacraments.

In his book "*Salve Mater*," the former Episcopalian Bishop Kinsman tells how once, when making the rounds of his diocese, he called at a convent to transact some business for a friend. He was so impressed by what he called the "delicate gayety" of the nuns that he called again and again. The impression received was eventually a notable cause of his conversion.¹² Doctor Kinsman could analyze what it was in the nuns which drew him to Christ's Church, but a little child only knows that he loves his teacher and would do anything to please her. "She loves us with her eyes," is the only way one youngster could explain it. Asked if Sister didn't smile too, he answered "Why, sure." He was not too little to grasp that no other quality of a teacher can take the place of a pleasant smile in winning the good will and the earnest cooperation of the pupils.

¹² Kinsman, Frederick Joseph, *Salve Mater*, p. 226. (Longmans, Green and Co., 1920.)

Of course, this smile implies more than a mere turning up of the corners of the mouth. It implies a sharing of the individual child's experiences not immediately connected with the geography or history or catechism class. It implies a thousand and one closely linked nothings which reveal love and esteem and which make the child completely receptive.

The New Testament shows us how Christ adapted Himself to the social ceremonies, etc. of those with whom He found Himself. In scriptural terms, Christ was "in habit found as man."¹³ Following His example, the Catholic Church has ever been foremost in adapting herself to the inherent tendencies of her children. This is not only good Christianity, it is a prime factor in successful salesmanship of any kind, whether through the medium of the written or of the spoken word, and the Christian teacher can find her way to the hearts of her pupils by taking great pains to adapt herself to them. This method is certain of success when dealing with a group of children of varying nationalities. It makes it impossible for the teacher to favor one nationality over another—a prolific cause of heartbreak and of stunted religious development. I am refraining for obvious reasons from giving objective data bearing on this point. A plethora of it is at my disposal.

The teacher who will discriminate even mentally against a child because of nationality or race has not the faintest conception of the true meaning of the Mystical Body of Christ, and should not be entrusted with children in the plastic period. She should, above all, not be permitted to teach in schools of her own nationality because this will but confirm her attitude and she will naturally give expression to her views and thus by her example the children are taught to be snobs. In this respect perhaps more than in any other is it true that "Example is the school of mankind, and they will learn at no other."¹⁴

¹³ *Phil.* 2:7.

¹⁴ Burke, Edmund, *On a Regicide Peace*.

If any of us are ever considered for beatification or canonization neither our nationality nor our race will be considered by the Holy See, except perhaps by the Devil's Advocate if he has any hint that we discriminated against other members of the Mystical Body because of nationality or race. Heroic virtue and such discrimination cannot lodge in the same breast.

Finally, Christ frequently took part in the ordinary social life of His day thereby showing His followers the vast difference between sanctity and sanctimoniousness. Jansenism and Puritanism have caused us to lose sight of this distinction and our influence for good has thereby been vastly shrunken.

V

"The supreme social message in Christ's example," says Doctor Schumacher, "is contained in His self-sacrifice."¹⁵ This fifth and final aspect of Christ's social message is the one which the 105,000 Religious in the United States preach daily to the world. Our habit, our mode of life, our very convent walls, all connote self-sacrifice. The privileges which the world accords Religious are accorded because it honors self-sacrifice. Therefore, the gravity of the scandal given to the world by the egotistical Religious—really a contradiction in terms.

The mannerisms of an otherwise very fine teacher were unwittingly causing a high-strung nervous pupil exquisite mental pain. At wits end the pupil, a non-Catholic, confided in a teacher-friend. Relying on the high professional standing of the teacher in question, the friend approached the former tactfully and in what was understood to be complete confidence, disclosed the pupil's difficulty. At the very next meeting of the class, this teacher angrily and bluntly landed into the sensitive pupil publicly, thus doing irreparable injury. Was that religious teacher imitating Him Who said, "I lay down My life for My sheep?"¹⁶

¹⁵ Schumacher, H., *Social Message of the New Testament*, p. 26f.

¹⁶ *John*, 10:11-15.

A group of students confessed to their principal that they were forced to practice dishonesty in order to get a passing grade because their teacher made impossible demands. Investigation proved that the teacher in question was constantly bragging to the other teachers how much was being accomplished in the class and bulky homework papers were shown in proof. This same teacher regularly interpreted difficulties of the students as personal affronts, definitely discouraged any voluntary participation of the students in classwork, and on the whole succeeded only in making the clock and the calendar vastly popular. Such concentrated egotism has no place in any classroom, surely not in one which professes to be Catholic.

Little Margie, seven years old, was always talking about the sixth-grade teacher, praising her, complimenting her and proclaiming her pointed qualities. Sister was tall, beautiful, clever, full of jokes and fun. She could play the piano and violin, had a beautiful singing voice, and could draw anything you asked her to. One day in an effort to induce the child to do something, the mother said, "If you learn to do this now, when you grow up you can be a nice Sister like Sister Marie." Quickly the little one responded, "I never want to be like Sister Marie for she is proud." We may presume that while Margie liked Sister Marie as an entertainer she was hardly influenced by her in her religious development.

In his book "Within That City,"¹⁷ Arnold Lunn draws our attention to the fact that the Church never tires of reminding her most gifted children that culture is not an asset which entitles them to put on airs, but a debt which they can only cancel by services to God. Yet some go off at a tangent and vainly spend their lives burning incense at their own shrine. Says one student, "In the final examinations Sister N.N. always asks the children what they liked and what they did not like about her classes. Not

¹⁷ Lunn, Arnold, *Within That City*. (New York: Sheed & Ward, 1936.)

even those who were flunking anyhow dared to tell the truth for they would be in her class the next year and would they pay for it!"

Then again there is the type of teacher with a flair for show-off, to whom a higher academic degree is more distinctive than a halo, who browbeats the students, and who makes a personal issue of everything. I could find no objective data showing that the warped personality of these last two types had a bad effect on the religious development of the young. The very disdain with which the stories were told indicated that the effect was negative rather than evil. It could be interpreted more as regret for a lost year. Of course, the few members of such classes who turn to the teaching profession may profit decidedly by such a vivid picture of what a teacher should not be.

The thirty specific instances here recounted for you were chosen from hundreds of similar cases. A consideration of them leads us to ask ourselves whether in our attempt to keep up with the avalanche of current educational literature, there is not danger that we may lose sight of the Christian teachers' primary source book, the New Testament, wherein we are taught the necessity of exemplifying in our lives, at least the five basic aspects of Christ's example:

His poverty and humility,
His mercy and kindness towards men,
His zeal for the honor of the Father,
The human touch in His life and
His self-sacrifice.

CRIME AND THE SCHOOLS

MR. JOHN J. McGUIRE, ADMINISTRATIVE ASSISTANT,
FEDERAL BUREAU OF INVESTIGATION, U. S. DEPT.
OF JUSTICE, WASHINGTON, D. C.

It is indeed a pleasure to participate in this Thirty-fifth Meeting of the National Catholic Educational Association, and to have the honor of conveying to you the greetings and best wishes of Director John Edgar Hoover of the Federal Bureau of Investigation. Mr. Hoover deeply regrets that he could not have personally enjoyed the pleasure which is mine, in addressing such a representative group of American citizens, and he is most appreciative, not only of the interest which you have as citizens in the promotion of effective crime prevention, but also of the important relationship which you have to the law-enforcement profession, due to the particular nature of your avocation.

It is to you, that we, of law enforcement, look to help stem the tide of juvenile delinquency in this country. A tide that has swept 700,000 boys and girls hurtling down the sunless lanes of criminality, to be haunted by fear and poverty with her hungry eyes, where sin with his sodden face follows their every footstep, where conniving and misery watches them in the morning and where shame sits with them at night.

We know that you are and have been a power in the rehabilitation of delinquent youth and we anticipate your vigorous action in preventing that delinquent youth from becoming the hardened felon of tomorrow. To do so, is particularly within your power because next to that of parents, yours are the hands which form and mould the character of the child. The school is indeed the proving ground for good citizenship and character development, as it is there that we find the influence for mental and moral development augmenting the influence of the home. The religious school is particularly important in this regard,

for there we find the practical phases of mental development stressed hand in hand with the development of moral consciousness. Respect for the law of man automatically follows respect and observance of the Divine law. In teaching the Divine Commandments, you impress that sanction for all law upon the hearts of the youth who must in a very short time assume the roles of active leadership in our nation's destinies.

Educational development in our nation has advanced almost as rapidly as the growth of the nation itself. And we have, in our American fashion, achieved notable results. Our youth have been taught how to make money and how to attain fame. Mass production has been held out as a virtue, but we find little mass production of virtue itself. We find the school forced to supplant the influence of the home in many instances, instead of supplementing it. The indifferent parent has left the school to correct a job that should have begun at the cradle. Lurid literature, the radio and motion pictures occupy the leisure time of youth. Almost daily, their attention is riveted to dispatches in the press regarding corruptions and venality of so-called respected persons in high stations in life who have transgressed the ways of decency and of law, and who think that they can evade the responsibilities of citizenship.

This is not the fault of youth but youth must suffer because of it. Each year we find youthful recruits in increasingly large numbers, added to this nation's criminal army of 4,500,000. In the year 1937 alone, 18 per cent of the total number of crimes reported to law-enforcement agencies, was committed by boys and girls under the age of 21 years. It is shocking to realize that 13 per cent of the murders, 28 per cent of the robberies, and 51.8 per cent of the automobile thefts in the United States last year, were committed by these youngsters.

The problem of juvenile delinquency is one close to the heart of even the most case hardened law-enforcement officer, and he realizes just as sure as you must realize,

that there is a necessary intense spirit of coordination and cooperation to be developed between all the forces of order and decency in the various schools of our country. It would be a trite saying to insist upon the fact that at the present time we are living in a world which is more disturbed than at any other time in its past history. But it is, nevertheless, a fact, and unless all those who are called upon to represent authority, no matter whether it be in religious or civil matters, work hand in hand, then we cannot foresee, or we can unfortunately perhaps too well foresee what the result may be.

It is useless to think of causing evil to disappear, whatever meaning you attach to the word evil, or to eliminate crime if you are not able to follow up all of its ramifications. One particularly pertinent factor stands out in considering education against crime. The real criminal is not always the one who is satisfied with the theft of a more or less substantial amount of money or goods. There are worse criminals; those who attack thoughts, ideals, and principles. They are more dangerous, for they infiltrate into the consciences and minds of youth, doctrines that are false, and which, if carried to the limits of their logical conclusions, would bring the annihilation of all authority in not only religious but also civil domains. I know you grasp my thought. And I know that Mr. Hoover thinks as you do and that you think as he does.

We are working hand in hand for the defense of authority in all that it represents that is best, and for the eradication of the criminal influence that is America's most subversive and destructive disease. There is nothing equivocal, uncertain or less heroic about this brand of patriotism. It calls for a more vigorous leadership and frequently for more courage than the old type of patriotism which failed to analyze either national virtues, political shortcomings, or social ideals.

It is our problem to show youth that the weapons by which this deplorable situation can be cut away, are within

their reach. The energy wasted in efforts to circumvent law if exerted in legitimate channels, would bring youth resplendent citizenship, and a free chance for a useful productive life could be given to all young people.

The F.B.I., under the leadership of J. Edgar Hoover, has endeavored to point the way and has accomplished much in ripping the mask of romance from the modern criminal and in showing him to be the frightfully vile creature that he is. A noticeable change has occurred in the attitude of youth itself in recent months wherein we find the law-enforcement officer respected and glorified rather than the Robin Hood criminal. Their sporadic interest, however, will accomplish little permanent result without regeneration and revitalization of moral fibre. Here we have a real job for those truly interested in crime prevention. The zealot and emotional leader will not attract supporters, nor will modern youth listen to the appeals of the professional reformer as he was pictured in the past.

You can and have been accomplishing much that is of permanent value, through the parochial schools of the nation. You have almost two and one-half million children in your parochial elementary and high schools under your supervision and control today. As men and women community leaders of tomorrow, the children of your schools are today learning moral ideals which have stood the test of the centuries for wholesome accomplishment. The power of example which they will set will be a beacon of outstanding citizenship for guidance of others less fortunate. We, of law enforcement, wish you every encouragement in your great work, and note that while you alone cannot expect to eliminate entirely the 1,415,000 crimes committed last year, you may be reasonably assured that the pupils of your schools will not be among those whose criminal records are recorded in the files of the F.B.I.

Youth is inherently idealistic and seeks leadership whether it be good or bad. Too often juvenile crime is the product of misdirected energies resultant from poor leadership. An outlet must, of course, be provided for the splen-

did virile qualities of youth which call for constructive expression. If these outlets are not provided, the same virile qualities which might lead to substantial success in later life, are directed into forms of activity which become destructive, not only to society, but to the individual youth as well.

The basis of all juvenile activity is physical energy that seeks self-expression of some kind or character. The classroom itself is not sufficient to absorb this excess energy. It is for this reason that we find so much splendid work being initiated in recent years in the education of youth outside of our school and college classrooms, by means of constructive forms of self-expression, the greatest and most effective being athletic sports.

What the religious school can do in the moral development of youth, can also be done in his physical development. "*Mens sano in corpore sano.*" A sane and healthy body and mind will not seek expression in abnormal, non-social, criminal activities. Those engaged in organizing and directing physical activities for youth are, therefore, performing a distinct service to the nation, which will be of inestimable value in the years to come. Without your effort and the constant support of millions like you, the crusade against crime and its pernicious social effects will be a futile one. You should be strengthened and encouraged to seek still higher goals in the great work which you are doing. Law enforcement cannot go the way alone. We need your constant backing by the influence exerted in your schools. It is the constant prayer of law enforcement that you will not be deterred in your efforts by stultifying influences. It is our hope that the spirit and teachings of the school and Church will permeate every home and will liquidate the moral bankruptcy into which our American homes have fallen.

Truly, you are the crusaders against crime. We, of law enforcement, are but the spearhead of attack. You are the strong right arm that gives power and drive to our attack. It is only together that we may effectively rout the common enemy. May we fight it to the ultimate end.

PRISON STATISTICS

REV. HAROLD E. KELLER, DIOCESAN SUPERINTENDENT OF
PARISH SCHOOLS, HARRISBURG, PA.

Slightly over 100 years ago our Catholic forefathers were faced with a decision. For 200 years they had been maintaining their own schools in America. Public education was born and the question arose what was to be done with Catholic schools and Catholic education. Was it to be abandoned in favor of public schools supported by public money? When it was seen that the new type of education meant secular or Godless education, there was no hesitancy, the answer was an emphatic, "No." There can be no real education without God. Catholics resolved to support their own schools, in addition to the taxes imposed on them for the support of the public schools.

For decades the public schools were secular in theory only. Militant Christians in thousands of school districts throughout the land proceeded to take them over. Bible reading was installed as part of the every-day curriculum and close contact was kept with the neighboring divines. Many sterling characters with deep religious convictions became teachers in the public elementary schools and in practice carried their religion with them into the classroom. Besides, higher education was still in religious hands. Almost all the colleges and universities were under the control of religious bodies and admitted to their faculties none but believers.

It is only within the past 35 or 40 years that public education has really become secular. Religious control of colleges and universities has waned so that atheism is openly taught in many classrooms. It is only lately the force of this has been felt upon American life. At the 1932 Atlantic City Convention of the National Education Association, Warden Lawes of Sing Sing said in a speech, entitled "The Challenge to the School," "The fact remains, however, that there is a missing link between education and character which our

PUBLIC-SCHOOL SYSTEM HAS NOT BEEN ABLE TO DISCOVER."

"America is turning out boys and men who are proficient in figures; yet their proficiency is only too often utilized in figuring out winnings in crap games and in pool parlors. It is graduating pupils who can write, but their ability is too frequently expressed in mounting rates of forgeries and blackmail notes. It standardizes high intelligence quotients and mental ratings on the ability to think quickly and hurriedly, which finds expression in trigger crimes and quick getaways in high-powered automobiles. It is possible that the jurist was right when he declared that we are 'putting the multiplication tables ahead of the Sermon on the Mount.' The schools must find the missing link between education and character."

Our 1929 breakdown was not alone an economic collapse, but a moral one also. Mr. J. Edgar Hoover is authority for the statement that the annual monetary cost of crime in the United States is fifteen billions of dollars. This includes the value of stolen property, the loss of time due to injury, the terrific taxation necessary for the payment of thousands upon thousands of law-enforcement officers—plus the maintenance of hundreds of jails, reformatories, and prisons.

It represents also the lost earning power of the victims of murders, and the necessary payments and outlays because of the many protective devices which would not be required if we did not have crime.

We are paying now with 700,000 juvenile criminals; an army of 4,300,000 criminals in the country today.

PRISON STATISTICS

What proportion of these are Catholic-school products? Are we succeeding any better than our public-school brethren? Let us look at the record. Prison statistics without expert interpretation are very misleading. Immediately after the stream of violators of the prohibition laws had

taken effect on the prison population, a well-known criminologist on viewing the religious affiliation of the prisoners in the Federal prisons remarked: "It looks as though the easy way to stop the crime wave in the United States would be to get rid of the Catholics and Baptists, for they seem to form the majority of the prison population."

Father Kalmer and Father Weir, in the book *Crime and Religion*, warn us of the unreliability of unvarnished statistics. *Not all criminals are caught and punished.* In Cook County, Ill., of 7,560 cases submitted to the courts, there were 3,041 convictions. In Chicago City municipal and criminal courts in 1918, 119,583 persons were booked for felonies. Of these, 116 were sent to the penitentiary, 3,552 were sent to a reformatory, 29,092 were fined, and 86,823 were discharged. Fewer than one in a thousand were sent to a penitentiary.¹

"There are two general classes of criminals: one, the unorganized without any system of protection; the other, organized, protected by connections running up into high places. The members of the former class sometimes even get hanged, but the members of the latter class enjoy an immunity, proof against just punishment. These facts do not appear in the records.

"In the estimation of 33 prisoners of singular good judgment, whom the writer (*Crime and Religion*) once interviewed, 4.75 per cent of all prisoners are innocent of any crime.

"Church affiliation among prisoners is very largely the merest label, since in the testimony of the prisoners themselves they practiced little or no religion before their incarceration, while they displayed a pronounced apathy toward religion during their incarceration and gave all indications that they would continue their apathy on release from incarceration.

"In Joliet-Stateville, 9.76 per cent of the prisoners who

¹ *Chicago Tribune*, May 14, 1928.

were registered as Catholic had never been baptized; 80.29 per cent had not made their Easter duty.

"Parole requirements make prisoners select a religious faith, one that would be most useful to them."

It was not possible to gather complete and up-to-date statistics for the country in the short time allowed for the preparation of this paper. To the best of my knowledge, the most complete to date are those furnished by Father Kalmer and Father Weir. Almost 20 years ago, 36 Catholic Chaplains reported 7,997 Catholic prisoners out of a total of 35,274, or approximately 22.7 per cent. Today (1938), for instance, there are 632 Catholic prisoners out of a total prison population of 1,443 at Lewisburg, Pa., a Federal Penitentiary; 1,224 out of 2,870 at Philadelphia in the State Penitentiary.

As educators, we are interested in knowing how many and what proportion of our parochial-school products have failed and become criminals. Let me caution you, first of all, to remember that the greatest teacher of all time did not have 100 per cent success. The Apostolic graduating class of 12, showed one complete failure in Judas; temporary failures in Peter and almost all the others, except John.

In the 1918 canvass, out of a total of 4,409 prisoners, Catholic Chaplains reported that 918 had received their education in a Catholic school. In 1920, eight Catholic Chaplains reported 3,097 Catholic prisoners in the prisons attended by them and these were a part of the 14,106 prisoners confined in institutions attended by them. Of these, only 461 had received their education in a Catholic school.

The Chaplain at Pennsylvania's Eastern penitentiary in Philadelphia reported that of their past year's registration of 1,224 Catholics, 347 had some contact with Catholic schools, but only 117 had completed the Catholic elementary-school course and only 2 had graduated from a Catholic high school.

Of the 632 Catholic prisoners this year at Lewisburg, a Federal Penitentiary, only 23 completed their elementary

course in Catholic schools, and only 8 had graduated from Catholic high schools. Of the remainder, 115 had a few years in Catholic schools and the rest came from the public schools.

Father McCaffrey, Chaplain at Sing Sing, says: "It is not fair to blame the *whole crime* question on the public schools. It is pertinent, however, to point out the fact that the children who go to public school miss something that the children who go to parochial school get—definite religious instruction that makes, not only for constructive character building, but also for the welfare of the state."

Between May 1, 1931, and May 1, 1932, 990 Catholic men were received or counted at Sing Sing. Of these, 116 attended the parochial elementary school, while 700 went to public elementary schools. Three graduated from Catholic high schools, 94 from public high schools. Thus in all, 794 of the 990 went to public schools, 119 went to Catholic schools. From the above figures, the ratio seems to be about 1 to 8. For every Catholic boy who attended a Catholic school, there were 8 Catholic boys who attended the public schools. What a splendid commentary on the soul-saving value of Catholic education and what a tremendous social asset to the state is the parochial school.

Father Lane, Chaplain at the Elmira Reformatory, says of the 4,995 Catholics who came to the Reformatory in the last 12 years, only 29 per cent received the moral and religious training that our Catholic schools include in their curriculum, and one-half of this number left the Catholic school before completing the sixth grade. Twelve per cent claim to have been graduated from the parochial school. This bears out the ratio given by Father McCaffrey for Sing Sing, one to eight.

Father Jones of the Auburn State Prison of New York reports that of the 484 Catholics who came to Auburn in the past 18 months, 36 were graduates of parochial elementary schools and 2 came from Catholic high schools, or a total of 38. Of the others, 274 attended public school only.

It is no wonder that the authors of the book, *Crime and Religion*, remark: "The convicts who fill our prisons are quite exclusively people who have neglected religion or have not had the chance to practice it." Their survey revealed that in 36 prisons, only 70 per cent of the Catholic prisoners attended Mass; only 17 per cent went to monthly communion; and only 57 per cent made their Easter duty. In the prisons immediately under their scrutiny, Joliet-Stateville, only 37 per cent of the Catholic prisoners attended Mass; and only 33 per cent made their Easter duty. During the same period, only 2 per cent were absent from the movie show. Forty per cent of the Catholics who were not confirmed declined to receive that Sacrament.

EXPERT OPINION

While most of our emphasis is placed upon the school in this paper, we have not lost sight of the fact that the home and parents occupy the first place in education. Nothing that we may say here is intended to minimize in any way the paramount *position* of these two. That is, and always has been, the Catholic viewpoint.

Far above the statistics mentioned do we value the opinion and comment of the prison Chaplains who have given years of their life to the prisoner and his welfare. They are the men who, from intimate contact and long experience, know whereof they speak. Listen to what they have to say. "Very, very few of the men have even an ordinary grasp of the simple elements of their faith," writes a Chaplain of one of the Federal penitentiaries. "It is amazing that a very large number do not know how to say the rosary. The idea of meditating or thinking of the mysteries seem out of their concept for a large majority. The homes are very negligent in giving any solid, complete religious start. Personally, I place the home as the most essential factor that failed in fulfilling its duty to the child or young man who has gone astray. The neglect and hard indifference of some parents

to their sons in prison, instead of sympathetic understanding of them, is a determining factor for many in the continuance of their evil ways. Parents seem to lack an understanding of the young man's feelings and problems—no work, no future—then the indifference, and sometimes worse, the critical attitude toward their boy's apparent failure to make his own way in the world start many a boy off on the wrong path.

Those who have not attended any Catholic school are wanting almost completely in religious knowledge. Those who have a good average knowledge of their religion and practice it seldom come to this penitentiary. Those badly instructed or not at all, but who here in prison take an interest in their religion, come to Mass, read Catholic literature, and take some instructions, do not return. At least of the few who have gone out of there in my years, none have returned.

Again, just mere instruction will not do what is most desirable. In the home and in the school, the undesirable habits begin to show themselves. In my opinion, we Catholics can perform a great part in helping solve the crime problem by PREVENTING YOUTH from travelling the path of crime. Much can be done with serious thought and sympathetic understanding of the youth's outlook, for at heart these men are not as a rule mean and bitter, but men who desire to make their way in life, but seeming to be helpless, they choose the way of crime."

Father Jones of Auburn State Prison, New-York, offers his opinion in the following words: "As you can see from our statistics the average of Catholic instruction is very low in those who come here. Even where a man has had seven or eight years of Catholic schooling I find home conditions nullifying the Church's teachings. In most cases, there are one or two conditions existing. Either the parents are not practical Catholics, or even though they attend Mass and receive the sacraments regularly they have failed in the duty of guidance and supervision. Somehow, somewhere

these parents have lost control of their children. I cannot help feeling that a little more parental supervision, a little more display of parental authority would have kept an enormous number of men out of prison. Catholics will continue to form a considerable part of our state's prison population until Catholic parents learn to give their children a real Catholic education in our parochial schools and to supervise and guide them properly at home."

Father Kalina of Leavenworth, Kans., stresses another Catholic viewpoint when he says: "The statistics in this institution for the recidivist would probably confirm the contention that lack of early religious education is the worst cause of crime. In our cure, the recognition of free will has not been stressed and is not recognized by the world or acknowledged by the criminal or criminal discipline. Spiritual perfection is the keynote for crime prevention, for the development and perfection of the free will of the individual, and the penitentiary is not the place to begin this work, but rather to salvage after the ship the souls which will voluntarily accept the perfection of the love of God as the Supreme Good and perfection of their will and salvation."

Father Lane of the Elmira Reformatory writes: "The three great factors most prominently mentioned in the field of penology for the reclaiming of the criminal are Psychology and Psychiatry, Education and the Trade School. The most important and most effective but seldom mentioned is Religion.

Psychology and psychiatry may help the administration of our penal institutions by classifying and segregating the different types of prisoners, but these sciences for the most part do very little in directly helping the inmate. Trade schools help, but alone they are not sufficient. To reform a criminal it is not enough to develop his mind and teach him a trade, but some one or something must change his heart, something must reach his very soul; and the greatest agency for accomplishing this end is RELIGION. No one can be a good Christian and a criminal at the same time.

Father Farley, Chaplain at Pennsylvania's Eastern Penitentiary in Philadelphia, says: "The narrow-minded amongst us quote statistics to show the number of Catholics in jail and from that draw the false conclusion that the Catholic Church has either failed, or is encouraging men to break the law. Men go to jail either because they are totally ignorant of their religion, or knowing their religion they go to jail in spite of it. The sincere belief in, and practice of religion is the only sure and real preventive and cure for crime."

The youth of our country, as every one knows, is crowding the moving pictures to behold on the screen men and women who are making their living by the gun.

Our detective-story magazines, depicting the most shocking crimes with revolting candid camera shots of bleeding and distorted bodies, murdered and raped by fiends, stories lurid enough in fact and furbished by the mind and imagination of the writers, are the best sellers on our newsstands today.

These editors and writers have as their slogan, "Crime does not pay" and give the lie to this statement by making crime and telling about it, pay them handsome dividends.

The radio, with its crime busters, etc. glues the ears of our American youth to the loud speaker with rapt attention and fires his imagination with the deeds of these law-breakers, which makes for a sleepless night for the highly tensed youngster.

Any one who studies human behavior knows, that while the purveyors of crime news are purported to instruct our youth and to show them that criminal actions will bring punishment in jail or the electric chair, nevertheless, they are showing our youth how to commit crime, the mistakes of the perpetrators of crime, and profiting by the mistakes of the criminal how they themselves might avoid detection, arrest, and punishment.

The sure prevention and cure of crime is found in the knowledge and practice of the two great commandments,

i.e., love of God and of our neighbor. The love and knowledge of God bring men to the understanding that just human laws derive their sanction and influence from Him. The love of neighbor, the image and likeness of the Creator, fills men with a holy and wholesome respect for his life and property.

The professional crime preventer is making recreation centers, forming organizations of youth to train bodies, but is afraid to hold out to youth these two great commandments. Training youth in physical fitness, fair play, personal hygiene, manual training, etc. are all good in themselves, but are incidentals to the forming of the perfect citizen. It is again pagan theory, "*Mens sana in corpore sano.*"

Far above this academic education, the Catholic school implants in the heart and mind, in the soul, a knowledge, a love, and zeal for the service of God.

Catholic youth is taught by the very atmosphere of his parochial school, that he must obey law, not because of the policeman on the corner, but because law is the finger of God pointing out to him how he must act in order to be a good citizen of the state and to fit himself to become a future citizen in happy eternity.

Father McCaffrey, Chaplain at Sing Sing, remarks: "There is a tendency to blame the home for Catholic boys getting to prison. The influence of the home is paramount. It is the most difficult thing to pull a boy out of a good home and involve him in a life of crime. A good home can counteract practically all the evils of an unfavorable environment, and a bad home can destroy all the good effects of School and Church. If they have a good home and the right school and Church influence, the chances are all favorable that the children will never be in conflict with the law on a major issue.

Where the home breaks down is when the father or mother is removed by death or some other factor. These

broken homes mean lack of supervision for the children, lack of protection against an evil environment. The good influence of school, Church, or institution is lost in such an unfortunate situation. Commissioner Mulrooney of the New York City Police places the influence of a good home and religion as the way to save the boys from crime.

The Catholic boy who goes to a Catholic school receives a sound religious education. It is woven into his life day by day. Its influence so completely permeates his life that his chances of being a law-abiding citizen are very favorable. The boys that are lost are lost in the dangerous years between the time of graduation and 18. From 14 to 18 is the critical age. The challenge of these years must be faced and all our resources thrown into them. Religious instruction should be given to the Catholic boys who are attending public schools. These boys should be contacted by the Church and the force of religion brought to bear upon their lives, not only in Sunday school, but, as much as possible, *ALL THE TIME*.

Roughly, the ratio of Catholic men in Sing Sing, as we have stated, who attended parochial school to the Catholic men who attended public school is one to eight. The rough ratio of Catholic-school children to public-school children is one to two. This indicates the truth that the boys from parochial school have four times the chances of staying out of prison than the public-school boys have. It indicates that religious education is the thing that is needed more than anything else, more than psychiatry or sociology. It indicates that this religious education is not only a definite character builder, but the strongest bulwark of the State against antisocial action. It proves to me, at least, that the Catholic boys in our parochial schools are getting something that is a tremendous asset to the State, and is "the gold of the Kingdom of Heaven."

We conclude in the words of Father Kalmer and Father Weir: "Face to face with the problem of criminality, it were well for the State to have an open mind for what religion

can do for the State—if only as a matter of public utility and economy.”

And if it be objected that leaders of thought and life have little place for religion in their scheme of things, let it likewise be understood that there is another class which even more commonly has less use for religion, and that class is the criminal class.

At that, our day is fortunate in having a residue of religious inheritance to which even those among us who profess no religion, wittingly or unwittingly or even in spite of themselves, continue to react. What confronts society in the measure that this residue of religious inheritance continues to be dissipated, we have to anticipate when we observe the results of neglected religion in the lives of the criminal element we now have.

In any case, it is reasonable to assume that the commonwealth would likely save itself an extremely expensive lot of grief by way of criminological and penological problems if it were to encourage among its citizens the one thing which is so invariably lacking in its criminal population—“RELIGION.”

The Catholic School is actually doing what it is intended to do, educating children “for God and country.”

PREVENTING CRIME BY TEACHING IN SCHOOL WHAT IS NEGLECTED IN THE HOME

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The home is the natural training institution; founded, endowed, and perpetuated by the Creator Himself. The school is established by society, not to supplant, but to compliment the home. It would be absurd to expect the school to substitute adequately for the home. The artificial is always a poor substitute for the natural. No matter how perfect a school may be, it can never take the place of parental understanding, interest, solicitude, and love.

When the home is what it should be, the products of the home are a credit to society. When the home neglects its duty, society pays the price. A glance at the case-histories of the inmates in our penal institutions reveals that the majority of them come from homes that failed culpably or inculpably in the duty of training the children to be law-abiding citizens.

Selfishness is at the bottom of all crime. Self-control along the lines of right reason is the remedy. When the proper training is lacking in the home, it can, to a great extent, be supplied by other agencies. The most efficient agency to substitute for the home in this matter is the school.

Much good can be effected by the general work of the school, but the problem-child whose home training has been neglected demands personal attention. Each case must be studied to learn the cause of neglect at home and effort must be made, as far as possible, to offset that cause in school.

Individual attention is practically impossible where the teacher is overburdened with a large number of students. Even when the number of students is reasonable, the individual attention will greatly tax the teacher, but the results will be most gratifying. The tendency of human beings in

general is to favor those who appreciate efforts in their behalf. A prison physician once resented the demands made on his time in caring for the prisoner with the remark that the institution expected the inmates to receive the same attention as is given to Park-Avenue patients. He was answered by some one saying that they should receive more attention, because they were more in need of it. Likewise, the child neglected at home should receive more attention in school.

The physical plays an important part in man's conduct. When physical defects have been corrected in antisocial cases, the good effects on conduct have been most astounding. A school doctor, a trained nurse, or a well-informed teacher can easily detect the ordinary physical defects such as poor eyesight, hearing, or bad teeth, and usually can succeed in influencing the parents to have the defect corrected.

The environmental factors influencing the child's conduct present a more delicate problem because they cannot be so easily corrected, since any interference on the part of the school in the domain of the parents is often resented and the child is made to feel the resentment, thereby complicating the problem instead of solving it. Environmental factors that frequently exercise a baneful influence on the conduct of a child are, for example, the domination of one member in the home; favoritism toward one or the other, letting the child feel it was not wanted by its parents; the clashing of parental authority, oversolicitude or overseverity, physical or mental defects in a member of the family, religious differences or religious indifferentism, broken home, disgraced home or drunkenness, insufficient income, and undigested wealth. The school is not able to correct these abnormal conditions, but the knowledge that one or more of them is present in the child's home will give the teacher a better insight in the problem. The fact that these conditions cannot be improved is no reason to despair of the case. No matter how unhealthy the surroundings are, history informs us that noble characters can, nevertheless, be cultivated.

This proves that the bad influence can be offset by other salutary influence being introduced. No one is totally incorrigible. Experience with prisoners has taught me that the worst will respond favorably to a patient, understanding guidance.

The proper understanding of the case is of paramount importance. Temperaments, on which characters are developed, must be taken into consideration. Temperaments are inherited, characters are formed. The inherited evil tendencies must be checked, bad habits must be supplanted with good ones. In every human being you will find a predominant passion more or less pronounced which, if not checked, will enslave the victim.

Imparting correct knowledge, though necessary, is not sufficient to form a good character. If correct knowledge alone were necessary then all the moral theologians would be saints. The knowledge a physician possesses will not cure his ailments. Original sin has made "crooks" of us all and only constant self-control straightens us out. Informing the mind without training the will is sharpening the tools of a "crook." The greatest criminals are not those behind prison bars, but those who through some modern forms of education, falsely so-called, are able to live criminal lives and cleverly evade detection.

The most powerful factor in good character formation is the grace of God. The means of grace must be used by the subject himself. Gentle persuasion to make use of these means is effective of good. Force generates repugnance which results in the use of the means without the proper disposition and a total neglect of them when emancipated from pedagogical restraint. The good to be obtained from prayer, the reception of the sacraments, the assistance at Mass, should be presented in so attractive a manner that the child desires that good.

The neglected child invariably suffers the loss of self-respect. Nobody cares, he thinks, why should he care. He reasons, he cannot be worth much and hence will never

amount to anything. He either becomes utterly discouraged or determines if he cannot be a good citizen, he can be a good hoodlum. Loss of self-respect is at the bottom of 90 per cent of the cases in our penal institutions. The other 10 per cent are either abnormal mental cases or victims of circumstances.

Self-respect must be restored before any hope of reformation can be entertained. This is best brought about by respectable people showing that they are interested in the child. Personal experience and the experiences of others sufficiently prove my contention. By way of example, I shall cite just two cases. The one of a girl in the sixth grade in a public school. The other of a boy in high school.

The girl was the cross of every teacher from the first to the sixth grade and her reputation was handed from teacher to teacher. The sixth-grade teacher, realizing the girl had lost all self-respect, began to take an interest in the child with the result that the child, now at the close of the school year, is leading her class and is a model to the other students and a joy and consolation to her teacher.

A boy in a parochial high school was expelled by the principal as incorrigible. A new teacher interceded in behalf of the boy, and he was given another chance, with results similar to those produced in the girl.

In the developing of character, the convincing of the mind is a requisite, but more important still is the persuading of the will to carry out the conviction. Persuasion is best obtained by playing on the emotions. Sentiment, that form of feeling in which the soul of man responds to the good as it comes directly through his rational nature, should be fostered. Noble sentiment can rouse man to heroic action. When sentiment is stifled in youth, a monstrosity develops.

A young man, 29 years of age, whom I accompanied to the electric chair, told me, as we sat together the last hour of his earthly sojourn, that his father was wont to severely scold him if, as a child, he showed any sign of affection toward his mother. Another young man about 20 minutes

before he walked to the death-chamber interrupted me while I was saying the "Hail Mary" to tell me that just at that moment that prayer finally meant something to him. I inquired why it registered with him at such a late hour. His answer was: "Tonight, as my mother embraced me and kissed me, it was the first time she had ever shown me any sign of affection. I was raised by my grandmother, my mother lived in the same block, but totally ignored me. I had no sisters and I grew up with the attitude toward women as something to be used and then to be thrown in the gutter. He was executed for murdering a young lady whom he first raped. Sentiment properly directed makes saints, sentiment misdirected produces the most vicious criminal. I know of no better method of ennobling sentiment in our youth than the presentation of the noble and heroic lives of the saints of the Catholic Church to their imitation. The Lives of the Saints put the abstract truth into concrete shape. The real is presented to them by the life of a saint, whereas the unreal is portrayed on the screen. The one they can imitate, the other can only produce false notions of life. For the most part, the "movies" picture the unreal to hold interest, few of them teach the true philosophy of life. We find our modern girls trying to imitate the stars as they appear in the picture and our boys developing into "two-gun" men.

Supervising the spare time of the child is greatly neglected at the present time when the need is greater than ever before. Formerly, the children had work or chores to perform, which occupied much of their time, after school hours. This had its advantages in that it not only provided wholesome occupation, but also taught responsibility. After school hours today many children are permitted to select their own occupation. Their selections are not most wholesome. An inspection of children's reading material reveals their ambitions. Certain radio programs, like the movies, are patronized too much and tend to overdevelop the emotional natures of the patrons.

Recently, a boy in his 'teens was sent to the Illinois State Prison, who testified that the day prior to the commission of his crime he saw the movie "Dead End" and the night of his crime he was listening to the "Gang Busters" radio program and just as the "Crooks" were drowning their victims he conceived the idea to perpetrate his crime. He did not wait for the completion of the program but left his home and committed a robbery and murder that shocked the public and drew for him a sentence of 199 years in the penitentiary.

Directly, the school can scarcely supervise all the reading or entertainment of the children. It is, however, possible for the teacher to instill in the student a love for good literature and wholesome entertainment. Were the school to condemn specifically bad literature or radio programs, the condemnation would be apt to prove an advertisement, rather than a deterrent of the evil. Teaching appreciation of good literature and art is a perfectly safe antidote.

Training to self-control or self-mastery is the solution of the crime problem. This can be partially procured through a sane discipline. Discipline is profitable if the child is disposed to profit by it. A discipline maintained through force will not develop good moral habits. It is the task of the teacher to effect the necessary disposition in the child. A respect for school regulations will help develop a respect for law in general.

Though the school is established to compliment the home, it is evident that there is much that the school can do when the home is deficient in its duty. The task may be an imposition on the much-tried patience of the teachers, but it is well worth their effort because they would thereby merit the undying gratitude of future generations and enjoy the consolation of having done a great service to God and Country for which they shall receive a reward exceedingly great.

NEEDED RESEARCH IN TRAINING RELIGION ON ELEMENTARY-SCHOOL LEVEL

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One of the most striking aspects of the contemporary movements in Catholic education is the practically universal interest in the problems of catechetical education in all countries. The objective of this interest is the whole spiritual formation of the children, and the curriculum elements include, whether the work is in English, French, German, Spanish, Italian, or Dutch, not only the doctrinal instruction but also the liturgy; the history of the Jews and the history of the Church; the preparation for the sacraments and the training in the Christian life; and the meaning, opportunity, and participation in Catholic Action.

As a preliminary, we must say, in connection with this discussion of needed research, that we are concerned primarily with the natural factors and not with the supernatural ones. "The Spirit listeth where it will." The Pope in the Encyclical on Christian Education has worded the warning and the point precisely. He says, in connection with the evil effects of naturalism in education:

"But what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example, questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for 'the Spirit breatheth where He will.'"

HISTORY OF CATECHISM TEACHING

Background research is needed in the history of catechetics. May I say we are using here the term catechetical

instruction in the sense of instruction formulated in the form of question and answer in which the teacher asks the question and the child gives the answer in the exact form in which it is framed in the catechism. It is claimed this is the traditional method of the Church. On the other hand, it is claimed, too, that the historical-expository method of the *Catechandis Rudibus* of Saint Augustine is the traditional method of the Church. Several texts are cited, notably the one by Alciun, as evidences of the existence of catechisms in our sense in the apostolic and medieval periods. The fact that printing from movable type had not been invented then does not often enter into the discussion. The commentary in Tahon's *First Instruction of Children*, Father Broderick's *Life of Canisius*, and Callan and McHugh's introduction to their edition of the *Roman Catechism*, shows the need for clarification. On present evidence it seems to me that the catechism as a method of instruction of the young was first popularized by Luther, and the Canisian catechism was a direct response to combat the success of Luther's work. That question it seems to me is easily settled by a real examination of the historical facts.

This historical background study will help our problem because too often it is used against any efforts to improve present methods. Its most devastating form is: "the Church has been doing this for twenty centuries." In such cases, if this means anything, it means religious instruction by the use of a children's catechism. This seems not to be so, though to deny it would almost seem in some quarters to be regarded as "a sin against the Holy Ghost."

A WORLD-WIDE SURVEY OF CATECHETICS

Supplementing this historical background in which notable work in addition to Tahon's in Belgium is Linus Bopp's in Germany in his *Katechetik* would be a comprehensive survey of the contemporary movement in the whole world. Fortunately for us, though, the work has been done. The *Centre Documentaire Catechetique* of Louvain has re-

cently published a comprehensive review of the catechetical movement in the world, at least as it has found expression in the French, Spanish, Italian, German, Dutch, and English languages. It is in French and is called *Où en est l'enseignement religieux*. It is an amazingly comprehensive, appreciative, and for the most part critical review of pedagogical works, pedagogical journals, catechisms, lives of saints, histories of the Church, Bible history, explanations of the liturgy, and descriptions of the Catholic-Action Movement. Our own work in this country, as well as the work in each of the other countries, should be reviewed in the light of the world effort. A thorough knowledge of these varied efforts in different countries should be the basis (1) of all textbook writing, (2) of all catechetical movements in the various countries, and (3) of all pedagogical efforts.

This survey should probably be checked for present omissions and should be kept up to date at least biennially. The Belgium Jesuits who did this work deserve the highest praise for the selection of the project, for the competence of the work, and for the practical service it renders the catechetical movement in all countries. Cooperation with scholars in all countries might be serviceable in making a great work even greater in its development.

NEEDED PSYCHOLOGICAL RESEARCH

Some of our confusion on the elementary-school level is due to the fact that we seemingly do not know the business we are about. If we judge superficially by our practice, our object in the main aspect of elementary religion is twofold:

- (1) To learn by heart certain religious formulae contained in the catechism answers, and
- (2) to give them whenever the teacher asks the appropriate question.

The end is euphemistically called knowledge. But obviously such important work must be directly related to the end of education—a training of the will rather than a training of

the intellect, or more accurately, let us say, a training of the will through a training of the intellect—reaching, if you please, the will of man through the mind of man. There is needed for this major educational problem some research of the most fundamental kind in the psychology of man. Many teachers have practical insight and intuition on how to reach the will, but that is personal, not methodological. We need to know more about it in itself and how it is done. Father Lindworsky in his various works on the WILL has opened up the problem, reviewed much of the work that has been done, made preliminary analyses, and indicated the direction in which we must go, but much remains to be done. Until there is a more definite practical psychology of the will—not formal exercises—we are laboring under disadvantages in the teaching of religion, more so than in other subjects.

This brings up the related problem in psychology of research into the feelings and emotions. While much new material is being presented, there is opportunity for organization, for thinking, and for additional facts before any substantial use can be made in the pedagogy of religion. There is a rich field here for the part emotions play in instruction and in life. Appreciation, attitudes, likes, dislikes, feelings, emotions—all are important—but we are groping.

On these neglected psychological topics of the will and the emotions, and the related topic—also neglected—of the imagination, it seems to me some research into the literature of spirituality would help us at all levels. There we have had historical examples of the real effective use of natural means for the spiritual formation of man. Take a single example. There needs to be a study of the educational significance of the Spiritual Exercises of Saint Ignatius of Loyola. The use of composition of time and place is an effective educational use of imagination; the two standards is an effective use of motivation in the formation of the will; the annotations are extraordinary keen suggestions on the methodology of spiritual education. But the detailed

study has not been made nor the application to general education.

CURRICULUM RESEARCH

There is obvious need for curriculum research. The materials of instruction include now (1) Christian doctrine, (2) Bible history, (3) Church history, (4) liturgy, (5) religious poetry, including hymns, (6) religious art, (7) religious worship, (8) practical life (the virtues). Perhaps the scope of the needed research may be best indicated by a series of questions:

- (1) What is the contribution of each of these elements to the formation of the Christian?
- (2) Shall these subjects be integrated (or fused, in the pedagogical jargon of the day) and if so, how?
- (3) Shall these subjects be taught at all levels, or shall they be taught progressively with emphasis on different subjects in different grades?
- (4) What, if any, is the most advantageous age for teaching each subject?
- (5) Shall the curriculum be organized about centers of interest?
- (6) What should be the principle of selection in each subject?
- (7) How are the curriculum materials most effectively organized in relation to the aim of Catholic education?
- (8) How are the curriculum materials most effectively organized (a) for the teacher's use, and (b) for the student's use?
- (9) For each subject of the religious curriculum, how do the principles of grade placement operate?
- (10) How may unity be secured in the entire curriculum? In each grade?

NEEDED RESEARCH IN RELIGION TEXTBOOKS

Apparently, one of our fundamental problems in elementary religion is the textbook. The problem in the past has been simple—too simple. The catechism was the complete answer. One wonders whether its cost of five cents was not the reason for its universal adoption. Used by a generation

or two, the familiar and conclusive answer to a new generation was always: "What was good enough for us is good enough for you." The sardonic humor of this remark could only be appreciated fully by an answer not often made: "Look in the mirror and contemplate yourselves."

We have discovered in every other subject on the elementary-school level that it is possible to make textbooks that are really helpful to good teachers and are an absolute essential in the case of poor teachers. The recent multiplication of textbooks is an indication that authors and publishers, at least, have the faith that this is possible in elementary religion textbooks. Adoption by dioceses is an indication that some bishops and some diocesan superintendents have this faith. Unfortunately, the search in some dioceses has been for a *cheap* textbook or work book. Change apparently was thought desirable—mere change. If we must change, apparently the thought was, let it be as inexpensive as possible.

What is the research needed in this field?

In the first place, we should apply to textbooks in religion all the physical qualities of texts in religion what we have learned from the study of eye movement and eyestrain in other subjects.

We should apply, too, the optimum standards in other fields, of size and legibility of type, spacing, illustrations, length of line, and size of page. In fact, some original research in this field would be desirable. The Indiana study is an excellent beginning of the study of Protestant materials.

We should aim to use the sound principles of pedagogical organization in the religious material.

We should provide teachers' manuals (which in money cost and human cost is greater than the cost of making the textbooks themselves) and which indicate varied and intelligent use of text material for the Catholic educational end.

We should provide, too, besides text and manual and a general plan of the curriculum, a work on pedagogy—the principles of teaching religion in elementary schools—which

will free at least the better teachers, and ultimately all teachers, in the use of methods and devices because it will give teachers the actual freedom which a genuine understanding of principles make possible. No religious textbooks have, as yet, provided for this essential factor in the field of teaching religion in the elementary school.

I do not raise at this time the problems, although I suggest them in relation to the most desirable content, illustrations, form, typography, etc. for individual types of books:

- (1) a book on the liturgy.
- (2) a history of the Church.
- (3) a "Bible history."
- (4) a comprehensive presentation of Christian doctrine on the elementary-school level.
- (5) an introductory text including:
 - (a) preparation for confession.
 - (b) preparation for First Communion.
 - (c) preparation for Confirmation.
- (6) a simple life of Christ for the early grades—or a more complete one for the eighth grade—depending on the organization of the curriculum.
- (7) an edition of at least one of the gospel narratives for the elementary-school level (probably that of Saint Luke or Saint Matthew)—or perhaps a combined narrative such as Father Mass' *Life of Christ*.

Perhaps that is sufficient to indicate in some degree the nature and scope of this very practical problem.

CONCLUSION

I have by no means given you a comprehensive idea of the needed research in the field of teaching religion in the elementary-school field, but I hope I have indicated some direction which this research may take. I hope, too, that the problem of writing textbooks, preparing curricula, or even teaching religion in elementary schools will be conceived not as a task for any one in the Order, or that each Order must have its own textbooks or curriculum—espe-

cially if it is viewed in its commercial aspect instead of its service to Catholic children. I hope it will be conceived as a really difficult though tremendously important job that requires as a background the needed historical research as well as world-wide surveys, psychological research, curriculum research, and textbook research. To any one with this high sense of both the opportunity and the responsibility of religious education, the needed research should have an attraction which the lovers of God always feel as they contemplate the spiritual fields white unto harvest.

Go and help!

FACTORS OUTSIDE THE SCHOOL WHICH INTERFERE WITH THE WORK OF RELIGIOUS EDUCATION

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Catholic educators may disagree, and differ widely about curriculum and method; they may argue about the relative merits of the classics as opposed to the sciences; proponents of the new methods may cry down the defenders of traditional teaching techniques; but all of us are entirely in agreement on the essential principles of Catholic education. All of us agree on the nature and destiny of the boys and girls whom we teach; all of us make our own, and have always held tenaciously to the principles so luminously proclaimed in our Holy Father's Encyclical on Christian Education,¹ that:

"The proper and immediate end of Christian Education is to cooperate with Divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism . . . in other words, to use the current terms, the true and finished man of character."

Today our schools are, for the most part, adequately equipped with all the means necessary to vitalize the courses of religious instruction. The market is flooded with Catholic textbooks on religion; there is no dearth of literature suggesting methods and devices whereby our Catholic youth may be guided and prepared for their ultimate destiny. Last but not least, our Catholic teachers are becoming more and more competent to fulfill their lofty mission. They are being thoroughly grounded in religion, psychology, and scholastic philosophy. They are keeping in touch with the latest techniques of teaching. They, themselves, are trying to prepare for what they must be and for what they must do here below in order to attain the end for which they were

¹ December 31, 1929.

created. They are, above all, profoundly spiritual and intelligently Catholic.

The school, therefore, is doing its share to provide the way and the means of equipping our children to steer themselves toward their sublime destiny. But the school is only one of a number of agencies which are either contributing, or interfering with the fulfillment of this aim. For the final result of the child's education will depend, not only on the underlying philosophy of his teachers, but also on the kind and influence of his extra-curricular contacts. To consider these contacts and to evaluate as far as possible, the influence of the factors outside the school which interfere with the work of religious education, is the purpose of this paper. These factors, can all be summed up under the caption: Social Environment.

Now the social environment besides that of the school, that on which Christian civilization rests, consists of the Church, the home, and the community. The Church, however, cooperates with the work of the school as a contributing factor; it does not, therefore, come under our consideration. Hence, we shall concentrate on the home and the community, in so far as they are factors which interfere with the work of religious education.

THE HOME

The home has the inestimable advantage of getting the child first. It is God's own institution for the care of childhood and the only school of early infancy. The parents are the natural teachers of this school, and are endowed with special sacramental grace to enable them to bring up their children in the love and fear of God. Religious instruction, therefore, should come first from the home. There it becomes associated with the sacred sentiments of the child's love for his mother. Such teaching makes a deep impression and has an appealing quality which instruction in the school's more formal atmosphere, must always lack.

His Holiness, Pope Pius XI, places the family as the foremost agency in the education of the child when he says:

“Education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family and more efficacious in proportion to the clear and constant good example set first by the parents and then by other members of the household.”²

No school, then, nor church, nor any other institution can be a substitute for the home. No amount of formal training, teaching of the Catechism or attendance at Mass will of itself correct faults and develop virtues. No matter how efficient the school is, it is dwarfed in its aims if it lacks the cooperation of the parents.

It is Mr. J. Edgar Hoover's conviction that unless the child is taught in the nursery to shun evil and to do what is right, we are apt to find him at the end of his “teens” either in the toils of the law, or pursued by the police. Hence, the real work of crime prevention must begin in the home.

Mr. Hoover, however, is only convincing us of the old-fashioned theory, that early impressions are lasting. Psychologists are emphasizing more and more, the great importance of the first three or four years of life. Impressions then received, they maintain, though apparently trivial at the time, are able to exert an altogether disproportionate influence on the whole course of the child's life. Thus, the school is often handicapped in its work of religious education, because of the type of orientation the child receives in his pre-school years.

The responsibility for this misfortune, however, lies rather with the mother than with the father. It is her influence that rules the home. Her domestic duties bring her into closer contact with the children, and keep her constantly before their eyes. They are unconsciously, but none

² “Christian Education of Youth.”

the less surely, molding themselves after her manner, her speech, and her method of life. Her powerful influence as Educator, has been recognized for centuries. George Herbert says, "One good Mother is worth a hundred school-masters." The Emperor Napoleon once complaining to a famous school mistress about the old system of education, asked her what it was lacking.

"Mothers," she unhesitatingly replied.

"Yes," he said, deeply impressed, "Herein lies in one word a whole system of education. Let it be your care, then, to train up good mothers who shall conscientiously educate their children. In comparison, other educational forces count for nought."

On the other hand, no worldly potentate can wield more powerful weapons against the cause of God, of religion, and the good of her own children than the evil influence of a selfish, irreligious, and worldly mother. Lord Byron attributed the waywardness of his impulses, the bitterness of his hate, and his defiance of all moral restraint, in no small degree, to the adverse influence exercised upon him from his birth by his capricious, violent, and headstrong mother. Her unnatural treatment of him gave a morbid turn to his later life, causing him to exclaim:

"And thus, untaught in youth my heart to tame,
My springs of life were poisoned."

"Parents who have a low regard for honesty, for charity, or for the canons of decency," says Dr. George Johnson, "are doing a great harm to their sons and daughters. After all, the child lives most of his life in the atmosphere of the home, and if that atmosphere is spiritually unhealthy, nothing short of a miracle will preserve him from its poisonous effects. Children learn from example. If they observe their elders living worldly lives, they are bound to become worldlings."³

The moral condition of America today is far from ideal;

³ *The Sign*, Sept. 1937.

it is certainly hurting our family life. Even the most shielded and best of homes have not escaped its contagion. We need to pray: "That women may be more deeply devoted to home life";⁴ so that family life may not die out. Atheistic radicals are seeking to destroy it. They are inculcating the spirit of selfish luxury and urging the violation of marriage laws. Capitalism run riot in this country is responsible, in many instances, for the spread of malign social conditions. The mother is oftentimes forced to leave the home to provide for her children even the bare necessities of life. Under such conditions, the efficiency of the home, as an educative agency, is lowered, and the scope of the spiritual training of the child is greatly curtailed.

But there are many homes, even Catholic, in which there is substantial comfort, yet little heed is given to the religious training of the child. The artificiality of modern civilization is doing away with the simple but beautiful Catholic customs. The family night-prayers, or the rosary in common is being outmoded for a program on the radio. The taunting rhythm of the dance-hall, the bright-lights of the theatre, the satisfaction of "going where the gang goes," all unite their attractions to entice young and old out of the home for recreation. Altogether, there is a gradual rarefying of the religious atmosphere, a dimming of the light of faith, and a growing laxity of morals. No wonder, then, that since the supernatural has been excluded, homes are broken up, divorces have increased, and children are victimized to the selfishness of their pleasure-loving parents.

Unfortunately, many mothers today do not look upon the religious and moral training of their children as their most sacred duty, or else they are misguided in their aim. They leave out entirely the facts of real or supernatural motives in urging their children to practice virtue. "Do this to please Mother," or similar external reasons are the only incentives suggested to the child to ensure obedience. Such

⁴ "General Intention," *Apostleship of Prayer*, April 1938.

motives, not being continuous, are of no permanent value in training the child to shun evil and do good.

The parents who hinder rather than help our schools, let their children either grow up untrammelled by any restraints or else unduly repress them so as to destroy all initiative. Such children, accustomed to their parents' sheltering care and always having their difficulties solved for them, cannot cope with the hardships of life and easily succumb to temptation. And parents who exploit their innocent babies, enrolling them in tap-dancing classes, even tolerating unseemly garments, are thereby training them to love the spotlight, to the detriment of morals and all spiritual values. The mother who is too much occupied with bridge parties and other social activities has not time for the training of her children. She will send her daughter to the pictures, or let her go out with companions of whom she knows little, to a dance or other form of amusement of which she knows less. The kind of amusement or its whereabouts does not cause her any concern. Her son may turn on the radio to any program whether it be a sensational or overstimulating mystery story, or worse still, some sugar-coated philosophy, dangerous both to faith and morals, regardless whether it interferes with his hours of study or sleep.

If we can succeed in educating mothers to realize their unlimited possibilities of training their children in religious concepts, and that the neglect of this training cannot be made up for even by sending their children to Catholic schools; few factors will remain to interfere with the work of religious education.

THE COMMUNITY

Outside the home, nevertheless, there will always be alluring factors enticing the child to wrong-doing, but their degree of influence will depend in a great measure upon the atmosphere of the home. The Motion Picture house, at times, is one of the most pernicious and deadly influences.

Our Holy Father, in his Encyclical, *Vigilanti Cura*⁵ has brought this truth home to us very forcefully:

"Every one knows," he asserts, "what damage is done to the soul by bad motion pictures. They are occasions of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals, they destroy pure love, respect for marriage, and affection for the family . . .

"A motion picture is viewed by people who are seated in a dark theatre, and whose faculties, mental, physical and often spiritual, are relaxed. One does not need to go far in search of these theatres; they are close to home, to church, to school, and they thus bring the cinema to the very center of popular life. . . . Thus at the very age when moral sense is being formed, when notions and sentiments of justice and rectitude, of duty, obligations, and ideals of life are being developed, the motion picture, with its direct propaganda assumes a position of commanding influence.

"It is unfortunate that in the present state of affairs this influence is frequently exerted for evil. So much so that when one thinks of the havoc wrought in the souls of youth and childhood, of the loss of innocence so often suffered in motion-picture theatres, there comes to mind the terrible condemnation pronounced by our Lord upon the corrupters of little ones; 'But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.'"

Parents either deliberately close their eyes and ears to the possible poisonous influence of the moving pictures on their children, taking refuge in the complacent attitude, "It won't hurt my child"; or else they are willing to leave the training of their sons and daughters to the tutorship of Hollywood. But when the crash comes, when innocence is lost, these parents will assume a look of virtuous indignation, and exonerate themselves from blame, declaring, "We sent them to a Catholic school, what more could we do?"

⁵ June 21, 1936.

And the school complains, "With such baneful influences at work, what can the teachers do?"

Since November 1933, however, the Legion of Decency instituted by the American Hierarchy, has done much to mitigate the evil. Objectionable films have been eliminated, and the others have been so classified that children's morals may be safeguarded. Nevertheless, they still retain a certain underlying materialistic philosophy which is not conducive to the formation of Christian character.

Another source of evil scarcely less dangerous than the motion picture so far as young people are concerned, is the automobile, or rather, the misuse of the automobile. For instead of being a means to provide wholesome pleasure and relaxation, it is often an instrument employed to facilitate wrong doing. Because it can quickly transport boys and girls to distant undesirable places out of the reach of parental control, it has had some disastrous results. Far from wise supervision, and under the sway of evil companionship, boys and girls are led to swerve from the path of virtue to indulge in unlawful pleasures.

Need we emphasize here the degenerating influences of alcoholic beverages? Liquor confronts youth wherever they go, not only in restaurants, inns, and hotels, but also in drug stores, grocery stores, and even department stores: all enticing them in the most alluring way to drink, laugh, and be merry. No thought of the morrow enters into their fun; the pleasure of the moment is their only concern. And should they have a twinge of conscience, it is lulled to calm by the thought: what so many are doing cannot be so wrong.

Dancing seems to league with liquor in stimulating the evils that flesh is heir to. Although dancing is harmless in itself and, in fact, healthily invigorating; the modern type, with its accompanying circumstances, is often the source of many and wily temptations, and leaves itself open to severe adverse criticism. Conscientious parents, who are cognizant of this fact, are often exposed to the scorn and ridicule of their less serious-minded neighbor when not

countenancing their children's attendance at certain dance resorts. And perhaps there is no question that provokes more discord in the home than that relative to the pros and cons of dancing and its appropriate dress.

Then, what can we say of the latest menace to our religious education; the circulation of pernicious literature which is surfeiting every corner fruit store, stationery store, circulating library and neighborhood bookstall throughout the country? There seems to be a concerted effort, now more than ever, to destroy religion among youth by a process of demoralization, through the spread of pornographic literature. Besides the obscene literature that is flooding the country, and against which all denominations protest, there is an equally dangerous antireligious propaganda inundating every type of writing, the influx of which can be stemmed by Catholics alone. Today, it is difficult to obtain a magazine, periodical, or even a daily newspaper in which some writer has not thought it necessary, or at least becoming, to attack some fundamental principle of Christian living, not indeed openly or under that caption, but all the more subtly and effectively. On every side we hear protestations of freedom from "old superstitions," declarations of fads that spurn or ridicule our religion, as well as, expositions of modernistic and pagan points of view, thereby, seriously undermining the faith of weak Catholics, if not altogether destroying it. Unfortunately, such Catholics entirely disregard their religion when planning their reading diet. Being slaves to public opinion and "Foibles of fashion," they must read the best sellers for the sole purpose of being able to say that they read them. Let us hope that the present campaign against obnoxious literature will prove as efficient in its results as did that of the Legion of Decency. Then we shall have the assurance that there will be, at least, a diminution of the direful temptations now assailing our youth.

And yet, our boys and girls are just as good as they have always been; in fact, in some ways they are even better.

They still depend, as they have always depended, more upon their parents than upon their school teachers. If parents lose their grip upon the great realities of life, they must not be surprised if their sons and daughters do likewise. The old type of parental control may be out of date; but wise parents can still find means of exercising over their children a wholesome and effective influence. It is only those who refuse to face the difficulties of today who complain of the rising generation.

If it is true that we must look to this generation for the saving of civilization, then it is clearly our duty to try to eliminate from its path, as far as we can, what interferes with its spiritual development. Does that imply that we must do away with the radio, the automobile, the motion picture, and the public press? No indeed, rather does it mean that we should utilize these forces where possible, to spread the Kingdom of God on Earth.

Every age has its own problems to solve. In fact, the good old times for which we sigh have in reality never existed. Granted that the world in which we live is far from satisfactory, the conditions are in no wise comparable to those of the pagan Roman world at the dawn of Christianity. Yet, our Blessed Lord, knowing all its corruption with its debauchery and degeneracy, did not select a goodly number of the rich, renowned, and the proudly intellectual to Christianize the world. But this All-wise Leader chose twelve poor, unknown, illiterate men and sent them abroad to establish His reign on earth, with no other weapons than the grace of God, the Doctrine of Christ and of Him Crucified; declaring, however, that the gates of Hell should not prevail against it. This assertion clearly implied that they would encounter opposition in a world where as yet there was not even a vestige of Christianity. And what was the result? This handful of illiterate, untrained but humble teachers, not only sowed the seed that Christianized the whole Empire of Pagan Rome, but they also sowed the seed that, with the unfolding of the centuries, would blossom

forth and Christianize every country throughout the whole world.

In comparison, then, how can we with all our educational advantages complain of a few factors that interfere with our work of religious education? We can still fight under the same Omnipotent Leader, we can still use the same weapons, we can still depend on the same promise of victory in our battle against the powers of darkness; powers, which if not diminished since the days of the Apostles, have surely not increased.

We have every means at our disposal, then, to counterbalance the factors that interfere with the work of our religious education. We have only to penetrate ourselves with a deeper comprehension of the militant power of our holy Faith. And in proportion as the world with its appeal through the external becomes stronger, so, in the same proportion must our religious sense become deeper. For, whether it be through the home or through the school, it is religion alone that can save the world.

CAN AND SHOULD THE NEIGHBORHOOD MOVIES BE USED IN APPLYING RELIGIOUS KNOWLEDGE?

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It is with diffidence that I am going to present the topic announced. It is one, however, that should receive our attention. Since the majority of children attend the movies at least once a week, and since many of them are present at least twice a week, we cannot pass over the power of motion pictures to give information, to influence attitudes, to arouse emotions, and to affect conduct.

In 1930, a conservative, and many believe underestimated report¹ stated that in the United States 77,000,000 persons were attending motion pictures weekly, and calculations based on carefully made studies lead one to the conclusion that there are in weekly attendance at the theaters throughout the nation 11,000,000 children under fourteen years of age and 28,000,000 minors.² In other words, the average child above seven years of age attends the movies at least once a week.

During the years 1929 and 1932, twelve investigations, dealing with the influence of motion pictures upon children and youth, were made by the Committee of Educational Research of the Payne Fund.³ Some of their findings are not pertinent to the present discussion; others demand our attention. Let me mention a few of them:

(1) Retention of the specific incidents of motion pictures is high. Children, even very young ones, can retain specific memories of a picture with a high degree of accuracy and completeness. The second and third-grade group retained,

¹ Forman, Henry James, *Our Movie-Made Children*, pp. 12-27. (New York: The Macmillan Company, 1933.)

² Charters, W. W., *Motion Pictures and Youth*, p. 47. (New York: The Macmillan Company, 1933.)

³ *Ibid.*

on the average, nearly 60 per cent as much as a group of superior adults.⁴

(2) The retention of scenes from motion pictures is high over a long period of time. On some individual test items, and occasionally on entire tests, an age-group had a higher average retention on tests a month and a half or three months after the picture than it did the day after the picture.⁵

(3) The percentages of retention found by this study surpass to a large degree the percentages previously obtained from learning experiments. This is true in spite of the fact that in this experiment the incentive to learn was absent; the material to be learned was not even identified amid the mass of confused items; and there was but one exhibition of each picture which occurred in a noisy theater filled with friends of the observers. Each of these points is in direct contrast to the elaborate procedures in use in other experiments in learning.⁶

(4) The very youngest children carry away at least 52 per cent of what their parents would carry away from any given picture, and the average for all children used in the samples studied is 70 per cent retention, a very large percentage.⁷

(5) Children accept as true, correct, proper, and right whatever they see on the screen, unless the errors contained are glaring. To them the people on the screen are confidence-producing. Everything works to build up a magnificent and impressive world.⁸ While they are being entertained, they are being shown in attractive and authoritative fashion what to do. They are guided in one direction or another as they absorb rightly or wrongly this idea or that one. Sometimes the guidance is good, at other times it is bad. Sometimes it lies in a direction opposed to the teach-

⁴ *Ibid.*, p. 78.

⁵ *Ibid.*, p. 78.

⁶ *Ibid.*, pp. 79-80.

⁷ Forman, *Ibid.*, p. 275.

⁸ Charters, *Ibid.*, p. 60.

ings of the home, church, and school; at other times it reinforces them. But always the motion picture is potentially a powerfully influential director.⁹

(6) The amount of information gained from motion pictures by children of all ages, including the eight and nine-year-olds, is tremendously high.

(7) The fact was established that the attitude of children toward a social value, for instance brotherly love toward a people of another race, can be measurably changed by one exposure to a picture.¹⁰

(8) The investigators also found that the effect of pictures upon attitude is cumulative. They demonstrated the fact that two pictures are more powerful than one and three are more potent than two.¹¹

From the findings just enumerated we cannot escape the fact that motion pictures are one of the most powerful influences of our day. Great masses of people come in contact with them, and our children are exposed to them during the impressionable years of childhood and youth. We must recognize the fact that our pupils are attending the movies, and, unless a picture is forbidden to children by the Legion of Decency, we cannot keep them away.

Let us enumerate together some of the ideals of conduct that receive detailed attention over and over again during the Religion curriculum of the elementary school. We teach our children that we "practice love of God, of neighbor, and of ourselves by keeping the commandments of God and of the Church, and by performing the spiritual and corporal works of mercy."¹² We tell them that "the ordinary deeds done every day at home, at work, and at play, to meet the corporal or spiritual needs of relatives, companions, and others are true works of mercy, if done in the name of Christ."¹³ We plan extensive assimilative experiences in

⁹ *Ibid.*, pp. 41-42.

¹⁰ *Ibid.*, p. 20.

¹¹ *Ibid.*, p. 21.

¹² From the *Catechism*.

¹³ *Ibid.*

guiding children to an understanding and application of the virtues of faith, hope, and charity, to reverence for God's name and the things of God, to the requirement to be truthful in oaths and faithful to vows, to reverence for the Lord's Day, to respect, love and obedience to parents, to respect and obedience to all lawful superiors, to the duties of a citizen, to the obligation to take proper care of the spiritual and bodily well-being of ourselves and of our neighbor, to the need to be pure and modest in our outward behavior and in our thoughts and desires, to the obligation to respect what belongs to others, to live up to our business agreements and to pay our just debts, and to speak the truth, especially in what concerns the good name and honor of others. The ideals just mentioned represent the positive implications of the Ten Commandments. They do not include an enumeration of things forbidden by the Commandments, the requirements of the chief laws of the Church, or the implications of the cardinal virtues.

The work of making the ideals just enumerated a living thing in the lives of the young is the first responsibility of the religious educator. Those who have analyzed the development of a religious character tell us that we must not be too hopeful about the things the school can achieve. We must remember the figures of that writer¹⁴ who tells us that between the ages of five and fifteen, boys and girls spend 80 per cent of their waking hours under the direct supervision of the home and only 18 per cent of this time under the direct supervision of the school. If the home is not fulfilling its obligation for the eighty per cent of the child's time for which it is responsible, then it would seem that the school should extend its influence. Furthermore, the work of the school in religious development will only be efficacious to the extent in which the environment in which the child lives supports the teachings of the school.

In the present discussion, we are concerned only with

¹⁴ O'Hara, Quoted by, Most Rev. Edwin V., D.D., Introduction, *The Parent-Educator*, Vol. I. (Paterson, N. J.: St. Anthony's Guild, 1931.)

that phase of the environment which we call the movies and which the average child attends at least once a week. We know we cannot keep the child from the motion picture. The Legion of Decency protects our children from the terrible things to which they were exposed prior to its establishment and, without doubt, the Legion of Decency owes its great success to the Sisters in our school. I am not advocating the use of the motion picture as the ideal or only medium in the development of a religious character. Such would be absurd. But I believe it has something to offer. Our children are tremendously interested in the movies. They understand things that they see in pictures that they could not understand through any other medium of learning. They look upon their Saturday or Sunday afternoon at the motion-picture theater as one of the high-lights in their play life. In fact, for the average child a prohibition not to attend a Saturday or Sunday movie is a real deprivation.

Without doubt, there are many in the present audience who are wondering how religious teachers could do anything about current movies in their schools. Perhaps some day the censoring board of the Legion of Decency may supply our Sisters with the needed material. This would be an ideal channel for the same, and a source from which it could be procured most economically.

For present use, I would like to recommend two sources of information to teachers. The first may be procured easily, but it is only of supplementary value. Each school could keep a file of current movies as a reference for teachers. Eighth-grade boys and girls could take turns in keeping the file up to date. The materials included in it would consist of reviews and other printed material about current pictures. However, the information would have to be collected when pictures first appear, if teachers are to have it for reference when pictures appear at local movie houses. It is not necessary to have this information collected by eighth-grade children. It could be procured from others,

for instance, from a committee of parents or from a committee appointed by one of the Catholic-Action groups in the parish.

The second recommendation is the most important. Parents or other interested adults are necessary as an auxiliary in this work. In most parishes, it would not be at all difficult to get two or three mothers to attend the Saturday picture and two or three others to attend the Sunday picture. Even in the poorest neighborhoods, parents go to the movies. The assignment given to parents would be something like the following. They would be asked to discover situations in the picture that would offer material for discussion in Religion classes. Those taking part would be given a mimeographed sheet of topics something like the list I read at the beginning of this paper. In addition, the list would contain the things forbidden by the commandments and the virtues included in the Catechism. The work of the Committee cooperating would be, first, to identify usable situations in a picture and then to write brief paragraphs describing them immediately after the picture had been seen. Usable situations will vary in number. In some pictures, there will not be any; in most pictures there will be one, two, or three situations; and in other pictures there will be a goodly number. A more prompt and more careful cooperation will be given by the committee of parents or others if the two or three assigned to the work go to one of their homes immediately after seeing the picture and write the paragraphs then.

Those cooperating with this work could be asked to submit their material to the principal of the parish school on Monday. In this way, either the principal, or a group of teachers appointed by her, could select incidents appropriate to the curriculum of the different grades. It is not necessary, however, that the situations fit into the curriculum. The fact that the children have been exposed to these situations, good or bad, whichever they may be, make

them appropriate and valuable material for classroom use, if the grade-groups are capable of understanding them.

Ideally, cooperation in procuring descriptions of situations for the use of teachers should be the work of the Parent-Teacher Association. It is to be deeply regretted that we have very few Parent-Teacher Associations in our schools. Milwaukee, however, is an exception and truly deserving of our admiration. As Bishop Lucey said several years ago in Washington, at a meeting of the National Council of Catholic Women, one would think we had skeletons in our closets that we were afraid to expose to investigation, so timid are our schools in seeking the cooperation of the home.

If the school receives a report of the Saturday or Sunday movie on Monday, and the principal turns over the same report to teachers on Tuesday, Wednesday is by no means too late a date for a classroom discussion of the situation or situations selected. The teacher has to be careful that too many unrelated factors do not enter into the discussion. This, however, is a precaution that we must always take in any classroom discussion of life-situations.

I think the present audience might be interested in the following. It represents another approach to the use of motion pictures in the work of character education. As far back as 1929, that is, shortly after the Payne Studies had been planned, I am quoting: "at a Public Relation Conference of the Motion-Picture Industry in New York it was requested that a committee be appointed to survey the use of motion pictures in religious and character education. In 1931, a program was formulated. . . . It became evident that the type of picture most widely approved is one which presents a life-situation or problem that can be discussed. The practicability of producing such pictures was carefully studied, and abandoned only after financing them seemed impossible and production problems seem quite insurmountable. The plan finally evolved seemed to meet both obstacles. It proposed to take situations from current

photoplays, with the advantages that the cost would be relatively insignificant, and the pictures, superb in art and technique, would depict every-day problems without any patent effort to improve the audience! . . . The small committee interested began to list the pictures in which suitable situations appeared."¹⁵ The same committee prepared a manual for teachers called *Secrets of Success*, offering guidance to teachers or leaders in the use of a series of one reel motion pictures about interesting people and how they behaved. Some of the films from which these reels were taken were:¹⁶ Huckleberry Finn, Broken Lullaby, Sign of the Cross, Cradle Song, Skippy, Tom Sawyer, Tom Brown of Culver, Lucky Dog, Alias the Doctor, Wednesday's Child, There's Always Tomorrow, Her Sweetheart, Young America, Gentlemen Are Born, No Greater Glory, The Band Plays On, One Night of Love. It would be interesting to go into detail about the method and procedure recommended in this committee's manual, but such would be foreign to the purpose of this paper. Suffice is it to say that the material prepared by this Committee on Social Values in Motion Pictures, was difficult to use because so few schools were equipped with proper machines. On recent inquiry, I learned that this committee has not continued its work. The same type of work, however, is being carried on by the Commission on Human Relations of the Progressive Educational Association. Their program has for its objective to provide material for college and high-school youth to study problems in human relations from shorts made from regular full-length feature films, each of which is selected to bring into sharp focus a life problem. While some films have already been made for this commission, its work for the present year is still in an experimental stage.

Since accepting the assignment of this paper, I have attended the movies more often than is my custom. I would

¹⁵ Committee on Social Values in Motion Pictures, Prepared by the, "Secrets of Success," *Manual for Discussion Leaders*, pp. 5-6.

¹⁶ *Ibid.*, pp. 36-37.

like to take several of the pictures I have seen and point out various situations that would provide interesting and worthwhile material for discussion purposes in Religion classes. Time will permit only a brief presentation. I shall take one picture, "In Old Chicago," and enumerate several situations. The six I am going to mention are merely illustrative. The pictures offers many more.

- (1) The picture opens with the O'Leary boys urging their father to race a passing train. The father attempts to do it, but his team of horses becomes frightened, he loses control of them, and in the accident that follows Mr. O'Leary is killed. The incident offers splendid material for a discussion of what we today speak of as "safety."
- (2) In a prairie grave, about twenty miles from Chicago, Pat O'Leary is buried. After the burial, the widow and her children kneel in prayer. Before leaving the grave, Mrs. O'Leary says: "I shall send the priest to you, Pat, to say the proper words." The situation illustrates prayer for the dead and devotion for and to the services of the priest.
- (3) One of the O'Leary boys grows to manhood and has an easy life with the monies he accumulates in gambling. It is not necessary to mention the moral implication in this situation.
- (4) The same son, his name is Dion, has an easy way of appropriating shirts from the wash-bundles his mother takes in. While Mollie O'Leary remonstrates with her son, one wonders if she takes her son's delinquencies very seriously. Here there is discussion material on parental responsibility as well as respect for the property of others.
- (5) Dynamic content for Religion and Civics' classes is afforded by a number of situations showing desirable and undesirable conduct on the part of persons with political power or in political office. Bribery, vote-selling and vote-buying are portrayed. There are also

incidents in which an O'Leary, Jack, always honest, appears as a most just and kind political official.

- (6) Jack O'Leary, however, was inconsistent. Although a Catholic, as mayor, he performs the marriage ceremony for his Catholic brother. It is not necessary to mention the curriculum correlation here suggested.

If more time were at my disposal I would like to anticipate some of the difficulties that will come to your mind as you think over the content of this paper. I think I could answer most of them in a way that would be satisfactory to you. Please know I am not saying that the pictures shown at the neighborhood movies are the ideal medium of religious instruction. They represent, however, a phase of the environment to which the child is exposed regularly. They portray things that are good, usually with the supernatural completely missing; and they portray things that are not good. Surely, for the good, the Catholic school should help the child to supply the supernatural, and for the bad, to understand why they are not good, their causes, and how they can be avoided. There are times during the year, perhaps for a few months at a time or, preferably, when particular life-situations appear, when the school could use situations from the movies as profitable educational content. Mention might be made here that the situation approach has been identified as a valuable educational procedure wherever character education is in question.

Let me close by saying that I think we can and should use selected content from the movies for the following reasons: (1) Motion pictures are a dynamic factor in the child's environment as they present vivid portrayals of things good and things bad; (2) they are attended regularly by most of our urban children; (3) they offer interesting content for discussion of life-situations; (4) they offer the teacher an opportunity to discover the child's attitude toward things moral and religious; (5) they furnish material to guide children in the identification of moral situations.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

SATURDAY, April 30, 1938, 3:00 P. M.

The first meeting of the Catholic Blind-Education Section was called to order and opened with a prayer by Sister M. Ambrose, O.P., Superior of the Catholic Institute for the Blind, New York, N. Y. After a few words of welcome to the Sisters who had come to represent their respective schools, the minutes of the previous meeting printed in the Annual Report for 1937 was read by the acting Chairman and Secretary, Sister M. Richarda, O.P., of the Catholic Institute for the Blind. They were adopted as read.

The first paper, "Avocational Aspects of Special Education," was read by Sister M. Eymard, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa. An interesting discussion followed.

The second paper, "Guidance of the Pre-School Blind Child," was then read by Sister M. Stephanie, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J.

After a discussion on some points expressed in this paper, attention was called to the part the group mother plays in the training of these sightless little ones and of the responsibility which is hers.

Sister M. Richarda, O.P., then read the letter sent by his Reverence, Joseph M. Stadelman, S.J., to her. It expressed his deep regret at not being physically able to be present and carried with it a message of best wishes for a most successful Conference. The Reverend Chairman also sent some interesting clippings from the Annual Report of Perkin's Institution for the Blind. The matter related to "Lower School" with an article written by the Principal.

Also an article on the "Work of the Music Department." Included were photographs of the individual grades.

All enjoyed listening to the strides being made in the education of the young sightless ones in this Institute. The pictures, of course, added to the interest. The topic on music encouraged all, because, we also have been making like efforts to bring our musical education up to par.

We concluded this session with the hope that we are and can cope with Institutions of this type.

The meeting adjourned about 6:15 P. M.

SECOND SESSION

SATURDAY, April 30, 1938, 7:30 P. M.

The Chairman opened the session with a prayer. After a few preliminary remarks on subjects discussed at the first session, the third paper, "Some Values to Be Emphasized in the Education of the Blind," was read by Sister M. Richarda, O.P.

Discussion of the paper followed, supplemented by the personal experiences of the children in manual-training lines; possibility of our children taking part in the radio amateur hours, and other kindred subjects were dwelt upon.

As part of the program, the Sisters visited the different departments of the Institute—cottages, carpenter shop, school, recreation rooms, and outdoor playground. They saw many modern improvements which they felt would help them in their work. We showed them the maps, which were sent to us by Perkin's Institution, as a result of a W. P. A. project carried on there. The visitors were delighted to know that the raised maps, used by the blind could be obtained without cost. The many up-to-date textbooks, which have been brailled, also for our school use, by W. P. A. were also shown.

We then resumed our meeting and talked over several other topics. The meeting adjourned at 9:00 P. M.

Sunday morning, April 31, our Conference closed with Benediction of the Blessed Sacrament, after which was sung "Holy God We Praise Thy Name" in thanksgiving for the many blessings bestowed on us all in the past and with the hope that God would continue to shower many more in the future. The Sisters then returned to their respective schools, to carry on the work they have been doing so nobly among "Christ's Little Ones."

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

AVOCATIONAL ASPECTS OF SPECIAL EDUCATION

SISTER M. EYMARD, C.S.J., ST. MARY'S INSTITUTE FOR THE
BLIND, LANSDALE, PA.

Social efficiency is frequently advanced as the final goal of all education and for the pupil without sight this aim should be fundamental. The primary purpose of Catholic education, however, is the moral and religious welfare of the pupil, blind or seeing, with the social objective always in view and regulated in terms of solid ethical principles.

One of the usual objections to residential schools for the blind is the inevitable difficulty which segregation upon the basis of a common handicap presents in the achievement of this social aim of education. Consequently, it becomes the responsibility of the teacher to make her classroom activities as informal as circumstances will permit, to encourage healthy, natural contacts between her pupils and the outside public so that they may experience life situations as they really exist and thus prepare themselves through normal development for ultimate acceptance by the seeing world.

Informality of instruction, then, and emphasis upon individual differences seem the most effective means for the attainment of this worthy goal. And no training centre lends itself more readily to this requirement than does the small school for handicapped children. The type of instruction restricts the size of classes to not more than ten or twelve pupils for any one teacher—although within that number there may be two or three groups distinct in grade and mentality—making individual attention necessary and permitting at the same time socialized activities and recitations.

Rapeer in his splendid treatment of "Teaching Elementary School Subjects" proves through analysis that social

efficiency presumes and includes all the other effects of education, amongst them avocational efficiency, or the right use of individual and social leisure. How to dispose of this leisure is an important educational and social question and so it is only proper that recreational and semi-recreational habits and hobbies be considered with the relative importance which they demand in the curriculum of today. Because they have to do with the pupil's spare time, a time potentially healthy or dangerous depending upon its use or abuse, and because the future happiness of the pupil may rest upon worthy leisure-time interests, they are doubly significant.

The recognition of leisure time is gaining a prominent place in the educational science of all nations but to a still greater degree in America, where leisure has become the birthright, not only of the privileged few, but of the masses and more than any other group, on account of their handicap, the blind.

As in the case of all their school branches, individual guidance must be considered and planned for in the avocational program. What to one pupil seems play to another is hard work; besides, the occupations which during youth and adolescence are quite satisfying as pastime, may not carry over to adult life. And the problem of leisure time instead of growing less intense promises to become more acute by reason of still shorter working hours. Regular employment was never more unstable for the seeing workers and comparatively so for those without sight; our educational attitudes and principles must be modified accordingly.

Schools that are sufficiently fortunate to enjoy suitable equipment and facilities for non-vocational instruction or to engage a guidance counsellor, should offer many constructive and creative exercises to stimulate the blind pupil in his quest for truth and beauty. But there are simple and effective means within reach of every institute, however modest, that may be utilized in training its handicapped

pupils for something of equal importance with that which is purely vocational.

The first of these is obviously some form of sports, games of different kinds that test the mental skill and alertness of each pupil. Table games such as card playing—with a raised symbol on each card to identify it by touch—provide recreation of a desirable nature for all ages and should be encouraged conscientiously.

With few exceptions the writer has found the blind most resourceful in the question of original forms of pastime, particularly if they have been trained to exercise out-of-doors. Our pupils have a decided advantage by the location of their school in the wide-open country where they can contend freely in games of the physical order or in gymnastic or athletic competition. Roller skating is a popular and safe mode of recreation and is always seasonable. Swimming is likewise a satisfactory diversion and one in which the blind are nearly on an equality with the seeing. Experience teaches that they are able to attain remarkable proficiency in this sport. Walking is the most commonplace of all activities but is rather monotonous to the blind pupil if he walks alone; if accompanied by a seeing companion who has an appreciation for natural or scenic beauty and a lively imagination, he derives a wealth of enjoyment and mental relaxation from a trip through the country.

Dancing has a special appeal for the blind and should be promoted for its cultural, as well as for its recreational and even corrective values. With many of them, coordination of muscle is sadly lacking; they, therefore, benefit considerably by types of dancing that stress muscular control and grace of movement. Since tap-dancing conduces to this mastery of muscle and is well liked amongst the blind, it has been tried out and found helpful. Due to their superior sense of rhythm, they make remarkable progress in it.

To be part of a social gathering or informal musicale no group could be more eager than are the blind, especially if kindly-disposed seeing companions mingle with them as

equals in either folk or esthetic dancing. Under proper vigilance, a vast amount of true enjoyment may be realized from this type of physical culture. In fact, every available means for developing the spontaneous urges of blind pupils is to be promoted that they may find in competitive skills a safe outlet for surplus energy and a fostering of wholesome leisure-time practices.

In some exceptional cases, the blind have taken to such hobbies as the raising of pets or poultry. Gardening is also advocated as a possible recreation, but it is doubtful whether a boy or girl without some vision can make a success of planting and caring for garden products. Perhaps the most worthy objective of even a minor share in such activities as these is that contact with nature which they provide, and this factor is always appreciated by those who know of the beauty of color and form in the world around them only through the lips of others.

Avocationally, reading will always rank high, whether guided or otherwise. The system of finger reading peculiar to the blind very often becomes tiresome and ceases to be a diversion unless the novel or poem is lively and of personal interest. In their case, the teacher must train her pupils in the practice of patience with readings that at first seem unattractive on the braille page. At the same time, she needs be on her guard against the objectionable literature frequently found in circulation amongst the blind. The libraries for the distribution of braille reading are growing more extensive and accessible every day; naturally, the percentage of questionable books increases relatively with the ink-print works from which the braille editions are transcribed. So the idle hours of the blind student should be carefully supervised that the fiction and magazines available to him at those times may fructify in noble ideals and worthy emotions.

Where prejudice for certain authors is noted, a constructive interpretation in the classroom will often remove the dislike and save for leisure-time reading many of the in-

spiring old classics as well as the numerous current publications of worth and enjoyment.

In the interests of additional reading matter for the blind, the American Foundation recently perfected a machine to supplement braille books or more correctly to bring oral reading within reach of all the blind. This Talking Book resembles a suitcase with a phonograph enclosed. The discs upon which are recorded stories, dramas, or speeches are played just as commercial records would be and the voice of the reader is reproduced very effectively.

In estimating the educational possibilities of this reading machine, one teacher writes in part: "Not since the establishment of the first school for the blind and the invention of braille has there been a single innovation with such rich possibilities for the future education and rehabilitation of the blind . . . ; now, the Talking Book makes it possible for them to extend their realm of experience and culture by bringing to them the myriad, complex world of sound, harnessed, recorded, and reproducible at their leisure and will . . . Formerly, all had to read by the same method—with the fingers; now the Talking Book comes as an entirely different approach, it enables the reader while sitting back in his chair relaxed and at leisure, to enjoy books being read to him with all the life, energy, and beauty of expression which a human eye trained in the art of reading can produce . . . All this and much more with its infinite possibilities of enjoyment may be experienced by even the poorest imagination."

Many hours of delightful recreation have already been realized by our own blind through this Talking Book and judging from the rapidity with which records bearing sacred and secular literature have been transcribed and put into circulation, the writer ventures to say that one of the most advantageous and happiest uses of leisure for the future is to be found, partially at least, in this Talking Book.

Equally enjoyable and more accessible than this latest invention to the blind student is the radio, so much a part

of us today. Yet Doctor French, an authority on educational theories for those deprived of physical sight, warns against allowing the blind pupil during his free time to overdo "listening-in." He adds that recreations of a purely passive nature are all of doubtful value and any one acquainted with special education is well aware of the fact that many of those handicapped by blindness do seek and prefer activities of a sedentary type. Direct or indirect guidance is here again a necessity to the pupil that he may learn to discriminate as to the amount of time and the class of radio programs most conducive to a profitable utilizing of his leisure hours.

Music of some form, whether it be choral singing, orchestra, or school band must constitute a definite part of the avocational schedule in a school for blind. Its influence for the individual and the group is too far-reaching to neglect it in any branch where it may contribute to the recreational interests of the pupils.

The talking picture may be included as another practical pastime for the pupil. With an intelligent and brief description of the picture on the screen, he is able to follow the narrative quite well. Very often he (or she) catches the spirit of the story by the inflection or modulation of voice more readily than the seeing audience. The same may be said of stage plays; the blind respond and react favorably to dramatics of any kind. Depending as they do entirely upon sound they may be compared to radio listeners, although they surpass the latter in appreciation of the esthetic and spiritual values of the production.

Because of the social and recreational advantages accruing from clubs, literary, musical, or dramatic, they should be organized and maintained in every institute for blind if the enrollment or registration is sufficiently large.

Every available avenue to activities that insure wholesome recreation and relaxation should be open to them; every effort to establish a nice balance between work and play should be made in their behalf; every example tending

to lawful refreshment of soul, mind, and body should be provided them. The Catholic educator, whose days and weeks are all too short for her great work for God, will try to offset the statement that "the burden of the blind is not their blindness but their idleness," as expressed by the famed Helen Keller.

GUIDANCE OF THE PRE-SCHOOL BLIND CHILD

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“And God said, ‘Let there be light,’ and there was light.” Light that man might see the beauties of creation, that he might go about on the face of the earth unhampered by darkness. Light that there might be life, joy, and happiness. We all realize, if we stop to think, what light means to each and every one of us. Without light there would be no life. And yet, there are people born that never see this light. To them are denied the beautiful colors of nature. Physical windows are closed and all is dark. They must grope their way among the common haunts of mankind.

The objective of this discussion is to point out ways in which the pre-school blind child may be guided—the child who is normal in every way except that he is sightless, whose faculties are even more keen than the average child who is blessed with sight. How can we give light to the sightless? How can we help him to help himself, to overcome his handicap, and to secure enjoyment and the sense of independence so essential to human success? To whom does the responsibility of helping the pre-school blind child belong?

Naturally, the pre-school child spends most of his time in the home whether he be blind or able to see. His first helpers and teachers are his parents and brothers and sisters, if he has such. His home training is valuable because if he is given the right start he will be able to adjust himself as he enters school. This early training for the blind child must fit him to do things for himself and not be dependent on others. He must learn to fit into the society of the home before he can adjust himself to neighborhood and school activities. The period between the ages of two and five years is important to the blind child, for this is the period when

he learns normally to handle himself. The mother should permit the child to develop as naturally as possible. He will want to crawl about, to feed himself, to walk, to run, then to handle toys, and play with others. It is only natural that the parents and other members of the family desire to help the blind baby but they should realize that the greatest help they can be to him will be to teach him to help himself, to walk, run, play, dress himself, to take his place at the table; in short, to not feel that he is different from others. Human nature is governed and controlled largely by habit, and the blind child, the same as any other child, must learn to do things habitually. Little by little he learns to walk. Walking becomes a habit and he does not have to think about balancing himself or placing one foot ahead of the other. Other acts, likewise, become habits. Under careful guidance, the blind child readily learns to get about in the home, to amuse himself, to play with others, and to take care of daily physical needs. At first, he will need some assistance and the mother or some one who can see will need to explain things, but the normal child will not be long in learning. Day by day the training takes place as in the well-ordered home, over and over, certain procedures take place as repeated acts become habits and habits become a part of the child's character and eventually of his destiny.

Training the blind child requires patience and self-restraint on the part of those who can see. The sightless must learn to do things through the senses of hearing, smelling, and feeling. These must take the place of sight and, because of the extra demands placed upon them, are more sensitive than in normal people. Those who are training the blind child must not hinder the extra-development of his other senses, for he must see through them. His toys must be selected with his development in mind. Balls, blocks, musical toys, toy animals, swings, slides, and so on, all help to develop the senses and make him familiar with form, tunes, numbers, rhythm, shapes, and activities.

The furniture of the home must become familiar and useful to the child as he grows. He will learn to distinguish them by touch. Incidentally, the location of pieces of furniture should remain the same in order to prevent the small blind child getting hurt unnecessarily. If a table or chair is moved, the child should be shown the change and made familiar with the new arrangement of the room. Such care will prevent the child becoming timid in his movements. We need to remember that in a way we are "Beacons" in the life of the blind child and it is our duty to protect him from those he cannot see for himself.

The matter of eating is one that is trying for any child to master and the blind child has a great handicap to overcome in learning to eat satisfactorily. The mother's task is to give the child confidence in himself as well as to teach him to master the art so that he can appear at the table with others. He should be shown how to hold his spoon, how to use the fork and cup and glass, the use of a napkin, proper posture, and so on. If the mother is careful to place the silver and napkin and glass in the same place each time, the child will soon learn to handle them himself properly. He must be treated naturally and kindly.

The more nearly normal he lives, the better will he be able to take his part in the adult world as he grows to manhood.

The question often arises as to whether or not it is best to send the sightless child to one of the available schools for the blind. Every State has made provision for the training of such handicapped children. Many ask the question, Is it best to send the child away to school or leave him with his mother? It is believed that the answer depends upon the mother and the home environment. If the occupants of the home are too sympathetic to really give the blind child a chance to learn for himself, or if the mother is either too busy, too indifferent, or too incompetent to train the blind child properly, then he should by all means be placed in a nursery school where he will have

the best opportunities available. The mother is still the best teacher, normally, for the pre-school child and the home is the best medium for instilling the best living habits *if* that home is well managed by Christian parents who understand the need of each child in the home. But, we must cope with the fact that parents are apt to be too sorry for their sightless child to permit him to learn and do for himself as they would a normal child, or even a lame or otherwise handicapped child.

Some studies made by teachers along this line reveal some pertinent facts. They find, generally, that the child handicapped by blindness but given nursery-school training fits into a normal group readily as he enters first grade. The blind child left to the care of too-sympathetic parents is lost in a group of his own age, while the child who has had no training whatsoever is in a deplorable state and often classed as a defective.

Arnold Gessell in his book, "The Pre-School Child," points out the need for better training of the normal pre-school child as more attention to his physical welfare. He states that the toddler of the pre-school age is left pretty much to the care of providence and because the mental growth of the child before his sixth year exceeds in a way all that he learns in later years, and his physical development is most rapid during this period, great care should be exercised in the influences that govern his early training. If this be true of the normal pre-school child, how much more important must be the influences governing the handicapped child, particularly the blind child. Gessell emphasizes the fact that the preventative and curative work can be handled far more easily in these early years. Truly the old adage, "an ounce of prevention is worth a pound of cure," cannot be far wrong in treating the pre-school blind child.

We are told that first impressions of childhood are the most lasting. Doubtless this is particularly true of the sightless child who is left far more to his own meditations, than

are children who see and get about more freely. Our conversations with the blind child should be only the most cheering and pleasant. If he hears a conversation that is depressing and unpleasant, he will harbor it much longer than the more active child who has more to distract his mind from what he hears. Those who have the care of the blind child should be careful to make things clear to him and to give him the best impressions possible, for he will carry them with him wherever he goes. The problem of teaching or instilling right attitudes is one that should be given most careful consideration. If the child hears morbid tales, complainings, quarrelings, and bickerings going on about him, he will develop wrong attitudes toward life itself.

On the other hand, if parents are patient, cheerful, agreeable and fair minded in their home life, the blind child will develop a way of looking at life that will enable him to meet difficulties with strength and fortitude. If parents bewail his handicap, he will grow resentful and petulant. If he learns to meet trying situations cheerfully while he is small, he will grow into a worth-while personality and will be able to contribute his part to society.

Little children should be encouraged to be neat and clean and to acquire right posture. This can be done by means of stories and poems, through play and work, and by special exercises. The blind child will have to learn to count the steps and to listen for the movements of those about him, but he can learn to carry himself as correctly as does the normal child. Those having the care of the blind child can do much to fill his mind with worth-while ideas by reading and story telling. Poems and stories are now available for every occasion and situation. Lessons are taught in the most pleasant way through these mediums; for instance, the story of the hare and the tortoise teaches the child that the race is not won by the swift, but by constantly keeping at things. The jingle, "This is the way we wash our face, etc." can be used to good advantage in

teaching the blind child the simple tasks of washing face and hands, combing hair, brushing teeth, and so on.

Teaching the blind child to be independent is one of the most essential parts of his training. If he can feel that he is useful doing little acts like drying plain dishes, hanging up his own clothing, putting playthings away, arranging the furniture (small pieces), and so on, he has a better outlook on life and is independent.

One of the problems facing the blind child is that of idleness, having nothing to do. If he is in the home, he is apt to be left more or less to himself. Helen Keller in *Outlook for the Blind* says, "The heaviest burden on the blind is not blindness, but idleness, but they can be relieved of this greater burden." Whether the blind child be in the home or a nursery school, the opportunities for "doing something" should be many and varied. It is difficult for one who sees to appreciate what loneliness confronts the blind. Our best knowledge of the real feelings of the blind must be from the blind themselves. From Helen Keller and others who have lived in darkness, we learn how to help these little ones make better adjustments. Their lives should guide us in training these handicapped little ones for richer, fuller living. They should be taught to live so that when they come to look back over a period of years they have pleasant memories to recall. Alfred Hollis in *A Blind Musician Looks Back*, an autobiography of a blind organist, says, as he compares himself to a sundial, "I like to recall the happy things of life." Idleness and a sense of dependability are not pleasant things to look back upon. Fill the blind child's day with useful play and learning and he will look back with happiness. Let him "just grow" like Topsy and he may develop attitudes toward life that will make him despondent and irritable.

Guidance of the pre-school blind child in the home or in a nursery school means, not only the guidance of his physical and mental development, but also a guidance of his spiritual growth. From a "Report of the Committee on the Religious Education of the Pre-School Child in the

Home," read by Dr. Dorothea McCarthy before the Catechetical Congress in New York, Oct. 3-6, 1936, we read, "The Committee agreed that the period of the pre-school years is perhaps the most important period in the child's religious and moral education since the beginnings of many of the child's habits and attitudes regarding God, the truth, his fellow men, property rights, etc. are well established during this time. Long before he goes to school the child absorbs from the attitude of his parents, habits which predispose him toward an eager acceptance of, or an antagonism toward the religious instruction he will later receive outside the home.

"The Church has always recognized the importance of religious training in these early impressionable years, especially in her insistence on placing the prime responsibility for the child's religious instruction on the home and in her insistence on the claim of the children of mixed marriages. Since our Holy Father has given Catholic children the privilege of the Sacraments of Penance and the Holy Eucharist as early as seven years, and since a rather thorough grasp of his religion is and should be expected before the child received these sacraments, the Committee would like to point out that a very large proportion of the child's religious training must occur during a period when the home is not only the predominating, but almost the sole influence."¹

We have quoted from this report at length because it states the conclusion of much thought and study on the part of well-trained Catholic mothers, and because it explains so clearly the needs of the blind pre-school child for religious training. Children naturally embrace religion if they are taught by example as well as precept during their formative years. "The child spontaneously turns toward God and as it believes in Him," so said His Holiness, Pius XI, recently in speaking to teachers. "What doth it profit a man if he gain the whole world and lose his own soul?"

¹ *Journal of Religious Instruction*, December 1936.

What shall it profit the blind child to be taught to walk and to live normally if he be not taught those things that lead him to Christ-like living, to an acceptance of His teachings and His promises?

God has provided the sightless with a keener sense of touch, usually with greater understanding. They learn to see through their fingers, so to speak. If parents and teachers enable the blind child to see God's creation and God's love for His children in a spiritual light, they will have accomplished a great work. Not only will they lead the blind to the Light of Christ, but they will beautify and enrich their own souls as well. The pre-school blind child should be taught to pray to God, he should be taught the beautiful stories of the Christ-Child, the Blessed Mother, the Saviour on the Cross, and the Heavenly Father who provides for us all.

We should give the blind child the same opportunities of learning about our Lord that is given to the sighted child. When Christ was on earth He made the blind see. Today, we are not able to make the blind child see physically, but we can open up spiritual doors for him and help him to see God. Let us study these unfortunate little ones so closely that we may learn their special needs and give them that spiritual assistance which will attract them and lift their childish hearts to the "All Good and Beautiful." Who knows but in his mental pictures the little blind child may form in his mind a clearer vision of heaven than those who have gazed all their lives on the wondrous beauties of nature.

On the religious teacher, in particular, is placed the obligation of equipping herself with all the pedagogical principles required for giving "light to the blind." This requisite training, along with a love for her work and an earnestness in promoting God's honor and glory, will bring the blessing of Heaven as an eternal seal that hers has been a life well filled and productive of all that goes to win souls for that eternal kingdom and to unite them with the true "Light" which is Christ.

SOME VALUES TO BE EMPHASIZED IN THE EARLY EDUCATION OF THE BLIND

SISTER M. RICHARDA, O.P., CATHOLIC INSTITUTE FOR THE
BLIND, NEW YORK, N. Y.

In a brief paper such as this, it is quite impossible to go into great detail in the consideration of all the principles that should guide our efforts to bring the blind up to their greatest potentialities. It is my intention, therefore, to select some fundamental views that I consider sufficiently important to merit special mention, and to discuss them briefly.

Perhaps it would be well to say that the children I have in mind in this discussion are those who were born sightless, or who lost their sight at such an early age that there is left to them no idea of color or form perception. Also, I have in mind, children whose parents belong to the poorer class, for they are in the vast majority. Since the usual causes of blindness, such as lack of hygiene, delay or failure to obtain a specialist's advice, and accident are generally associated with homes in which financial difficulties exist, most of the blind children must needs look to society to provide for their education. There is no good reason why a blind child should not become an astute lawyer, for a blind child is just as capable, with certain reservations, of reaching the same intellectual heights as one born with sight. But higher education costs money, and takes long years in the process of attainment, and, since the moneyed youngster is the exception rather than the rule, our discussion will be concerned with the child of poorer parents.

To begin with, the child should be separated from his more fortunate brothers, sisters, and playmates and placed in the company of other children of his own age, who are also blind. If this is not done, there will be an undesirable

psychological effect upon the child, which will beget in him, a wrong attitude toward his relationship to society. Let me illustrate! The blind are only helpless, and objects of pity, to those who see, because sight is the very basis of the latter's life. As a result, the blind child is aided at every step; things are done for him; he is patronized to such an extent that he grows up with a feeling that it is his right and prerogative to demand extra assistance from others. He is nettled and soured if this extra consideration is not forthcoming. He has had taken away from him, one of the natural incentives to develop his personality and abilities as an independent individual. He has lost the opportunity to experience the joy that comes through satisfaction in accomplishing feats despite handicap, for others have been too patronizingly kind in doing things for him.

Untrained parents, who attempt to educate their own blind children, have been repeatedly cautioned against the danger of overservice, but still they persist. I often wonder if they err through ignorance, or because the act imparts a personal joy to them in that they are in a position to help. It is still an open question as to how many of our casual passers-by when they drop a coin in a blind man's cup, are impelled to do so because they have the Charity of Christ in their hearts, or because the act imparts to them a smug, vain satisfaction in the awareness that they are benefactors to a less fortunate being.

There is still another reason for educating the young blind, in a small community of those similarly afflicted. It is all-important that the blind maintain a fine morale, if they are to attain the status of fine, self-respecting, self-sustaining Children of God. The development of any feeling of inferiority is very destructive to fine morale. The blind must never be encouraged to pity themselves. It would be well-nigh impossible for a sightless youngster to be brought up in the company of those who see, without having his great handicap forcibly brought to his attention in the many situations which occupy their waking

hours. Inferiority complexes and destruction of morale are bound to result.

With the spiritual and basically educational needs common to all children taken care of, our thoughts turn to vocational education—to the occupation that will tend to prevent the child's growing up to be a public charge. I predicate that, as a general principle, it is unwise to train the youth in any manual pursuit already monopolized by the creations of technology. Caning chairs, making wickerware, ropes, etc. are now all done by machines that seem to be almost endowed with human brains. The workman who cannot handle a machine, who cannot take his place alongside of the belt in the mass-production factory, is not in demand, and must content himself with a very small salary. Those who do become adept in handmade crafts cannot compete on a par, as a rule, with similar craftsmen with sight. Their wares are put on sale as "products of the blind." Even in the purchase of such articles, there is apt to be a patronizing taint.

What type of vocation, then, shall we stress with our blind? It seems to me that the realm of music opens vast possibilities—social, cultural, intellectual, and vocational—to our young charges. There is no musical instrument that they cannot completely master. They are unusually adept at learning by ear. Started at an early age they find it easy to develop an auditory tone appreciation, and manual dexterity that places them on a par with all others. The intellectual and artistic delights which are within reach of their fathers and brothers are now theirs. Their degree of accomplishment is sufficiently high to enable them to offer their services to an eager public, at remunerations quite the equal of their seeing colleagues. Indeed, often they obtain preferment, since one can—the quality of the commodity being equal—elect the blind musician for hire, rather than the one gifted with sight. This would not be treating the blind musician patronizingly. It would simply be, in the language of the vernacular, giving him an honest break.

One has qualified as a musician. Why not as a teacher of music to the blind? Why not as a conditioner of musical instruments, piano tuning, for instance. Related fields, concerts, radio programs, radio announcing are suggested. These and kindred occupations relating to an appreciation and mastery of music open up a wide field.

One could go on and on with helpful thoughts concerning the early education of the blind. Without going into further detail, let me generalize and say that our aim in education ought to be, not patronizing the blind, boarding them, arranging an artificial increase in salaries for them, and sheltering them from the difficulties of life. Quite on the contrary, our aim ought to be the development of initiative and incentive to overcome handicaps, to the end that our blind shall grow up to be self-sufficing, and, therefore, self-respecting, thanks to the quality of their own work.

Those of us who work toward the education of the blind derive great joy from our efforts. The blind are appreciative. It is gratifying to know that we are helping them to overcome their handicaps. And I feel sure that God smiles down at us in our efforts, and, both blind, and helper to the blind, showers down His blessings on us all.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Wednesday, April 20, 1938, 2:30 P. M.

The opening meeting of the Major-Seminary Department was held in Byron W. Kilbourn Hall of the Milwaukee Municipal Auditorium and was called to order by the Reverend Francis J. Connell, C.S.S.R., who offered the prayer. A brief address was made to the assembled delegates by Doctor Connell, President of the Major-Seminary Department. The President asked the cooperation of all in furthering the valuable discussions of this group and in enlarging the sphere of influence of the Seminary Department of the National Catholic Educational Association. He stressed the need of a learned and pious priesthood as outlined by Pope Pius XI in his recent Encyclical on the Priestly Office and expressed the hope that the meetings of this Department would aid in such development.

On motion, the minutes of the 1937 Seminary-Department meeting were accepted as printed in the Bulletin of August 1937.

The usual committees were appointed by the Reverend President as follows:

On Resolutions: Right Rev. Msgr. Joseph C. Walsh, LL.D., J.C.D., Boston, Mass., Chairman; Rev. James S. Reilly, O.S.A., A.M., Villanova, Pa.; Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.

On Nominations: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill., Chairman; Very Rev. Anselm Schaaf, O.S.B., St. Meinrad, Ind.; Rev. Peter L. Johnson, D.D., Milwaukee, Wis.

Rev. John A. O'Brien, Ph.D., LL.D., Chaplain of the Catholic students at the University of Illinois, Champaign, Ill., was the first to address the meeting. His subject was

"Making Seminarians Convert-Minded." Doctor O'Brien contended that the laity were not convert-minded and that such lack in them could be traced to a similar lack in seminarians and priests. As tests, he proposed that two questions be submitted to each seminarian as follows: (1) Have you ever influenced or brought a non-Catholic to a priest for instruction in the Catholic faith? (2) Have you ever heard a professor in the seminary speak in his class of convert-making as an important duty in the priesthood? Doctor O'Brien expressed his conviction that the answers to these questions would reveal an apathy in seminarians and priests toward the importance of convert-seeking. He felt that the reason for such negative attitude was due to the fact that there is no formal course in convert-making in the seminary curriculum, no technique is given the prospective priests. He suggested that a course be initiated to pass on to the students of the present the experiences and technique of the priests of the past who have been unusually successful in winning converts to the faith. In addition, all newly discovered methods of salesmanship should be utilized, as far as would be possible to bring unbelievers to a knowledge of the true faith.

Doctor O'Brien's exposition evoked much varied comment. It was objected that in most seminaries much is being done to stimulate the interest of students in convert-making. The lectures recently given by Right Rev. Msgr. Caspar Dowd of Eau Claire, Wis., in several major seminaries were cited as demonstrative of the practical measures taken to give seminarians the best of inspiration for convert-seeking. While the consensus of opinion was that there is no lack of interest in this subject on the part of seminary professors or students, others thought the projected questions unfair in so far as many seminary subjects do not readily lend themselves to references dealing with the making of converts. The Most Reverend Aloisius J. Muench, Bishop of Fargo, summed up the work of the seminary as follows: "Let the seminary instil zeal

for priestly work; then, convert-making will follow." Others who took part in the discussion were: Rev. Joseph Collins, S.S., Rev. Francis J. Connell, C.S.S.R., Rev. Peter L. Johnson, Rev. Peter E. Nolan, S.J.

The second paper, entitled "Organizing Concepts as Tools of Social Inquiry; a Method of Teaching Sociology in the Seminary," was read by Rev. Sylvester A. Piotrowski, Ph. D., Professor of Sociology in the Seminary of St. Francis de Sales, Milwaukee, Wis. The development of the subject initiated a larger discussion on the place, content, and methods of sociology as related to the seminary courses. All agreed on the need of specialists in the sociological and economic sciences and on the equal need for a well-balanced approach to the problems involved. Those participating in the discussion were: Very Rev. Michael J. Larkin, S.M., Very Rev. Anselm Schaaf, O.S.B., Rev. John B. Furay, S.J., Most Rev. Aloisius J. Muench, Bishop of Fargo.

The meeting adjourned with prayer, led by Most Rev. Aloisius J. Muench. Adjournment was at 5:05 P. M.

SECOND SESSION

Thursday, April 21, 1938, 9:30 A. M.

The second session was called to order by the Reverend President, who offered the opening prayer. The Reverend Joseph B. Collins, S.S., S.T.D., Ph.D., of the Sulpician Seminary, Washington, D. C., read the first paper on "A Substitute for the Fifth Year of Theology." The subject-matter of this paper had been suggested by a discussion in the 1937 meeting on the need of a fifth or "practical" year in the seminary course before admitting young priests to full pastoral work. Doctor Collins suggested that no fifth year was needed, but that the practical work in preparation for the ministry could easily be done by well-planned activities, especially in the later years of the theological courses. The paper summarized what was being done in

various seminaries to give students an initiation into priestly work by intra-term and vacation catechetical schools, street preaching, hospital visitations, work as "fishers" for the catechetical classes, and study clubs. Once again, the question led to the greater problem of the degree to which these matters should be permitted to enter seminary life, since the primary purpose of the seminary is the training of the students in mind and heart for the work they are later to assume. Rev. Peter E. Nolan, S.J., especially pleaded for emphasis on essentials in seminary life and proper subordination of secondary or extra-curricular activities. Others participating in the open discussion were: Rev. Francis J. Connell, C.S.S.R., Right Rev. Msgr. Joseph C. Walsh, Very Rev. Anselm Schaaf, O.S.B., and Rev. John B. Furay, S. J.

Rev. William J. Gauche, S.T.D., Ph.D., of Mount St. Mary's Seminary of the West, Norwood, Cincinnati, Ohio, next read a paper on "Church History in the Seminary." The paper was developed from the novel and instructive viewpoint of Church History as a handmaid, not only to the history of dogmas, but also to the development of moral attitudes, economic and sociological trends, philosophic concepts and the formation of canonical principles. The discussion went afield to consider apt historical classroom texts, length and content of courses, the need of stimulation to reading on historical problems, the need of coordination of history with the other seminary courses. Rev. Alexander P. Schorsch, C.M., Registrar of De Paul University, Chicago, Ill., requested the cooperation of seminary authorities in the proper classification of historical and philosophical courses when credits are transferred from the seminary to a university. Others who led the general discussion were Rev. Lawrence W. Smith, S.J., Rev. Peter E. Nolan, S.J., Right Rev. Msgr. Joseph C. Walsh, Rev. Francis J. Connell, C.S.S.R., Very Rev. Anselm Schaaf, O.S.B.

The meeting adjourned with prayer at 12:15 P. M.

THIRD SESSION

Thursday, April 21, 1938, 2:30 P. M.

The third session was a joint meeting of the Major- and Minor-Seminary representatives. The Most Reverend John B. Peterson, President General of the National Catholic Educational Association, honored the members by his presence for the whole session and led the opening and closing prayers.

The Most Reverend Aloisius J. Muench, D.D., Bishop of Fargo, presented the first paper of the session on the subject, "Objectives of a Social-Science Course in a Seminary Curriculum." The recognized qualifications of His Excellency to speak on this most intricate subject drew an extraordinarily large attendance. Carefully distinguishing "technique" from "principles" in matters sociological and economic, His Excellency affirmed that principles alone were within the province of the priest to speak and expound; attempts to explain or defend "technique" would lead into the political arena which inevitably proved disastrous for priests and for the Church. Hence, the objectives of a social-science course in the seminary deal with the exposition and defense of sound social principles and with the coordination of these principles with the other seminary courses. His Excellency thereupon developed an idealistic seminary curriculum in which one expert in social matters would, besides teaching the course of principles, also expound social implications as often as these appear in the courses of theology, moral, canon law, or history.

The paper drew forth much and varied comment. Rev. John B. Furay, S.J., spoke at length on the dangers of economic discussion, especially when finance is divorced from principles and allied to technique. Father Furay pointed out the need for prudent and temperate attitudes such as were outlined in His Excellency's paper. The Right Rev. Monsignor Joseph C. Walsh questioned the feasibility of the ideal plan suggested in the paper and thought the social

subjects could adequately be explained by the various professors, reserving the expounding of principles to a specialist in social matters. Rev. Peter L. Johnson expressed concern over the time element in the social courses and Rev. Lawrence W. Smith, S.J., considered there was need both among students and professors for conservatism in speaking or writing on social subjects. The discussion was closed by the Most Reverend President General, Bishop John B. Peterson, who urged that in all such matters stress be placed, not on novelty, but on venerable doctrine and eternal principles as these are conserved in and developed by the theological masters of the past.

The second paper of the session was read by Rev. Roger Schoenbechler, O.S.B., S.T.L., of St. John's Seminary, Collegeville, Minn. The subject was "Liturgy in Our Seminaries—Some Practical Suggestions." Father Roger limited his subject-matter to practical hints for the organization of the liturgical life in the seminary. Drawing from papers read in previous meetings of the Association, the author indicated the need for the practical application of the theoretical principles therein explained. The paper stimulated considerable discussion. Rev. Francis J. Connell, C.S.S.R., spoke of the need for grounding the seminarians in the fundamentals of the liturgical life. Very Rev. Anselm Schaaf, O.S.B., begged for the utmost care in following the laws of the Church, lest overenthusiasm lead to unliturgical attitudes and practices. All agreed on the importance of making the seminarian liturgical-minded and spirited.

The session adjourned at 5:20 P. M., with prayer by the President General, the Most Reverend John B. Peterson.

FOURTH SESSION

Friday, April 22, 1938, 9:30 A. M.

At the fourth session, only one paper was read. This was presented by the Reverend John A. Flynn, C.M., S.T.D.,

of St. Vincent's Seminary, Germantown, Philadelphia, Pa. The subject was "The Use of Patrology and the History of Dogmas in the Teaching of Dogmatic Theology." The writer had made use of an investigation into the seminarians' reaction to the courses of dogmatic theology and concluded that greater interest was stirred in proportion to the proper use of patrology for the expounding of dogmatic truths. He also proposed that the teacher of dogmatic theology was best equipped to conduct the courses in patrology and history of dogmas; that these latter two should be developed concomitantly with the theological truths treated in the general courses (and not in philosophy, as is commonly done); that, as far as is possible, patrology should show a connected development of the dogmatic truths, not be a scattered offering of disconnected texts.

Those leading the discussion which followed were: Rev. Francis J. Connell, C.S.S.R., Rev. Peter L. Johnson, Very Rev. William O. Brady, Very Rev. Michael J. Larkin, S.M., Very Rev. William J. Doheny, C.S.C., Rev. Alphonse Coan, O.F.M. Rev. Albert G. Meyer suggested the coordination of the Greek and Latin classes in the teaching of patrological literature. Right Rev. Msgr. Joseph C. Walsh stressed the need of correlating the patrological readings with the dogmas they demonstrate.

Little time was left in this session for the projected round-table discussion on "Fostering the Reading Habits of Seminarians" and "Application of Moral Principles to Modern Problems of Justice." A brief comment was made by Rev. Francis J. Connell, C.S.S.R., Right Rev. Msgr. Joseph C. Walsh, Very Rev. Michael J. Larkin, S.M., Very Rev. William O. Brady, Rev. Peter L. Johnson. Fear was expressed that the negative side of morality had been too much stressed and that casuistry will end in the repudiation of morality. It was suggested that further discussion be postponed to the 1939 meeting, possibly by means of a formal paper on these topics.

A brief business meeting followed the open discussion.

The Reverend President explained that the General Committee had at its disposal certain funds which possibly could be drawn on for financing needed special studies in this Department. The Secretary was authorized to circularize the various seminaries of the United States before the 1939 meeting, urging a larger participation for the benefit of all. It was suggested that excerpts be sent each seminary showing the work done this year and asking co-operation for future meetings. The suggestion was also made that notification of the 1939 meeting be sent as early as possible so that proper plans could be made for more profitable discussions. The Secretary was also authorized to work out for the 1939 meeting plans by which the various speakers from the floor could be identified from the other representatives.

The report of the Committee on Resolutions was read by Right Rev. Msgr. Joseph C. Walsh and was accepted without change as follows:

RESOLUTIONS

Be it resolved,

- (1) That to prepare seminarians adequately for the pastoral duty of "holding all non-Catholics in their parish as commended to them in the Lord," all the professors repeatedly inculcate in the students zeal for convert-making.
- (2) In accordance with the decrees of the Holy See, the eternal moral principles of justice and charity be ever stressed in the course of sociology.
- (3) Practical experience during both the school year and the vacation time be given the seminarian in the work of catechetics.
- (4) The growing interest in the history of dogma be encouraged as a necessary adjunct to the class of dogmatic theology.

The Secretary was empowered by unanimous consent to

cast one vote of approval for the nominations submitted for the Committee by Rev. John B. Furay, S.J., as follows:

President: Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.

Vice-President: Right Rev. Msgr. Joseph C. Walsh, LL.D., J.C.D., Boston, Mass.

Secretary: Rev. Peter L. Johnson, D.D., Milwaukee, Wis.

Members of the Executive Board: Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

The retiring President of the Seminary Department then expressed his appreciation and gratitude to the members for their loyal and sympathetic cooperation during the past two years. In surrendering the chair to the incoming President, a unanimous rising vote of thanks was tendered Father Connell for his scholarly and priestly interest manifested during the two years of his service as President and the two previous years as Secretary. The newly elected President concluded the session with a brief expression of appreciation for the honor done him and asked continuation of the splendid cooperation shown his predecessor.

The meeting adjourned *sine die* with prayer at 11:25 A. M.

WILLIAM O. BRADY,
Secretary.

PAPERS

MAKING SEMINARIANS CONVERT-MINDED

REV. JOHN A. O'BRIEN, Ph.D., LL.D., CHAPLAIN OF THE
CATHOLIC STUDENTS AT THE UNIVERSITY OF
ILLINOIS, CHAMPAIGN, ILL.

The title of the subject which I have been invited to discuss is itself an indication of the increasing consciousness of the duty on the part of every priest to seek to win new souls for Christ and of the importance of preparing seminarians for that aspect of the priestly ministry.

It is, then, a harbinger of a more abundant spiritual harvest to be reaped by every pastor of souls. This phase of the priestly ministry reflects the dominant hunger in the heart of Christ whose prayer shortly before His death was a plea for the winning of the other sheep: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." It mirrors, likewise, the fundamental note sounded by Christ in thus commissioning His Apostles: "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." This was nothing other than a command to win converts. That is the command, likewise, which Christ addresses to every seminarian on the day of his ordination.

How then are we to make our seminarians convert-minded? How are we to fill them with a divine enthusiasm to carry the truths of the gospel to the 70,000,000 souls in America who are without any active religious affiliation? How are we to accustom them to regard the work of reaching out for the other sheep as an integral part of each day's work in the priestly ministry?

These are the questions which confront the faculties of

our seminaries today. Upon the success we experience in answering these questions will depend to a large degree the effectiveness of the future priestly ministry of our seminarians. Will they be routinaires, content with the feeding of their present flocks, or will they be fired with a divine restlessness to bring the manna of Catholic truth to the millions of hungry souls groping outside in the darkness?

ADDED EMPHASIS ON CONVERT-MAKING

In answering these questions, the writer would submit the following constructive suggestions:

(1) There should be an increased emphasis on the work of making converts in our seminaries. This emphasis should find its expression in every course in the curriculum. Every subject should be presented in such a way as to indicate how it can render the ministry of the young priest more effective in making manifest the truth of the Catholic religion to the people outside the fold. In this way Sacred Scripture, Church history, philosophy, moral and dramatic theology, liturgy, and sacred eloquence will all be made as handmaids to the queenly art of winning the "other sheep" for Christ. By having the professor of every subject correlate his teaching with the work of convert-making and by expressly calling the attention of his class every week or so to some phase of convert work, the seminarians will secure an enhanced appreciation of the profound importance of this phase of their future ministry.

Convert-making will thus permeate the atmosphere of the seminary and will be breathed in with the life-giving oxygen, not only in the chapel while listening to the spiritual conferences, but, likewise, in all the classrooms where the same emphasis is perceived. Students are bound to reflect an emphasis which pervades an entire institution. If the proper stress, therefore, is placed upon convert-making in every department of the seminary, the student will inevitably reflect that emphasis in his subsequent life outside the seminary.

This does not imply in any way that seminaries do not now attach great importance to the winning of converts. Of course they do. But I think all of us will agree that there is still room for greater emphasis upon this profoundly important aspect of the priestly office which is apt to be the mark distinguishing the Levite burning with a Pauline zeal for the other sheep from the mere routinaire who is quite complacent with the discharge of the traditional duties of the pastoral office.

GETTING ACTUAL EXPERIENCE

(2) We learn to do a thing by *doing* it. We learn to swim, not by reading a book about the art of swimming, but by actually swimming. Likewise, we learn how to win converts by actually trying to win them. An excellent preparation, therefore, for the task of winning the other sheep is by actually going to them and seeking to interest them in the credentials and teachings of the Church founded by Jesus Christ for the salvation of all souls.

Whatever time that could be arranged during the seminary year to permit the seminarians to go out perhaps in groups of two to instruct young men probably on Saturday and Sundays and to canvass our urban communities for additional prospects for such courses would be well spent. Some work along these lines is now being done in a few of our seminaries. It might well spread to all of them.

Likewise, the vacation periods at Christmas and Easter and particularly the long summer vacation offer excellent opportunities for the future Levite to gain practical experience in the work of interesting non-Catholics in investigating the teachings and practices of Christ's Church on earth.

There is scarcely a day in which our doorbells are not rung, not once, but several times by salesmen of various commodities. They do not wait for us to call upon them. They take the initiative and call upon us. Why should we who are salesmen of the Eternal Truth and of the pearl that passeth all price be outdone in initiative and zeal by

the salesmen of the goods of this world? Here is a case where the words of our Lord would seem to apply with much vigor: "The children of this world are wiser in their generation than the children of light."

The experience that would be gained in thus contacting the rank and file of our citizenry in seeking to interest them in a kindly and gracious manner in the truths of Christ would be of incomparable value to the future priest. A few ounces of this practical experience would be worth several tons of mere abstract theory. Seminarians in increasing numbers are now engaging during the summer in the work of the Confraternity of Christian Doctrine, organizing the children who do not attend parochial schools and in giving them systematic instruction in Catholic doctrine for several weeks or a month. This might well be expanded to embrace the work of calling upon adult prospects for courses of instruction. Many students spend their summer as salesmen of magazines or other articles and they might well include the salesmanship of Eternal Truth in their summer's work.

If the thousands of our seminarians were set to work in a systematic manner under proper direction to canvass our urban communities and recruit prospects for instruction, the effect would be wholesome in a twofold way. First, it would quicken the zeal of the seminarian, providing him with a rich and practical background of experience, and secondly, it would bring much-needed help to many busy pastors who have been unable in the past to go out in search for prospective converts. The seminarian might well recruit the class and then assist the pastor, who might direct the instruction, by keeping the attendance records, by passing out the suitable literature, and by supplementing the class instruction with individual tutoring.

One of the most inspiring sights which I have witnessed in my visits to England has been that of the young Catholic lay man standing on a soap-box in Hyde Park, London, and presenting to a large audience the credentials and the teachings of the Catholic Church. The work of the Catholic

Evidence Guild in England in sending laymen out to speak in the parks and at street corners concerning Catholic truth is rich in suggestiveness for us in America. On Sunday from ten o'clock in the morning until ten o'clock at night, at hourly intervals, young laymen take their turn in preaching the truths of Christ after the manner of the Apostles and in answering the many questions which are presented to them by members of the audience.

The writer spent approximately a month in the study of this important work and has carried away with him a profound appreciation of the thoroughness with which these young men and women are trained in the teachings, practices, and history of their religion. Before they are permitted to take part in the public presentation of Catholic truth, they must go through a lengthy apprenticeship and prove themselves capable of thinking on their feet and in meeting objections which are hurled at them from every side. I think every American Catholic who has witnessed the performances of speakers of the Catholic Evidence Guild in England has found it a moving experience that is closely akin to the making of a spiritual retreat.

Why might not our seminarians who are students of theology go out to public parks or street corners where Communist and Socialist agitators spread their poisonous doctrines and refute them by the logical and effective presentation of Divine truth? This is being done occasionally and it might be done in a systematic manner so that we would be preaching, not to the converted, but to those who stand most in need of conversion because they are exposed to the insidious doctrines of radicals and Communists.

Thus a student at a Catholic college who is a member of the debating team has made it a point to go each Sunday evening to a park in Chicago where the so-called Dill-Pickle Club meets. This group has been in the past largely dominated by radical agitators and this Catholic young man has not only challenged their statements, but time after time has been invited to take the stand and present his side of the

case. He reports that with one exception he has been given a good hearing by the crowd which usually insists upon a speaker getting a fair hearing, regardless of whether they agree or disagree with him.

A FOUR-YEAR COURSE IN CONVERT-MAKING

(3) A third suggestion is the organization of a course in convert-making to run during the four years of the theologians' course in the seminary. While convert-making is usually touched upon in courses in pastoral theology, I believe it will gain in importance and emphasis by having it as a distinct course. There is considerable literature on the subject and this should all be thoroughly mastered by the student. Perhaps it may be appropriate for the writer to mention that *The White Harvest*, a symposium on methods of convert-making, was designed to meet the particular need of seminarians for instruction in the technique worked out by experienced workers in this field.

The writer made a survey with the help of our Catholic magazines to discover who were some of our most successful convert-makers in America. He then enlisted 10 of these in the joint enterprise of explaining their methods of procedure. Their fields of ministry cover virtually all the types of parishes to be found in our country. Consequently, the pastor of any parish in America will find in the experience of some of these distinguished convert-makers suggestions which will increase his own effectiveness in seeking to extend the Kingdom of Christ in his particular territory.

Bishop Noll answers the objections most frequently encountered in the instruction of non-Catholics. Father Bertrand L. Conway, C.S.P., who has blazed a missionary trail from Nova Scotia to Louisiana and from Maine to California, unfolds the methods used in winning more than 6,000 converts for the faith of Christ. Within the sparsely-settled sections of the West, Father John Duffy tells of his experience in gaining more than 700 new sheep for the Master's fold. Father C. E. Dowd explains the methods used by that

magnificent convert-maker of the Middle West, the late Reverend A. B. C. Dunne of Eau Claire, Wis. In addition, Father Dowd brings his own fruitful experience to focus upon the solution of the disturbing problem—Why the number of converts secured by the priests of America has averaged scarcely two a year.

Father Joseph F. Eckert, S.V.D., tells of his work among the Negroes in Chicago, where he has averaged approximately 100 adult converts each year. In a brief but meaty chapter, Father Hugh L. McMenamin, Rector of the Cathedral in Denver, reveals the secrets of the marvelous success which he and his assistants have experienced in averaging approximately 65 converts a year. Father Edward J. Manix, S.T.L., who has made a special study of the convert movement in America and who has had the immense advantage of working under the leadership of Father McMenamin, unfolds the results of his own rich experience and thought on this subject.

Father Henry E. O'Keeffe, C.S.P., presents an illuminating analysis of the modern attitude of outsiders toward religion. Father Martin J. Scott, S.J., reflects a rich experience in convert-making in the cosmopolitan City of New York and tells how he has adapted his instructions to the needs of each type of inquirer. Mr. David Goldstein, the one lay man who contributes a chapter to the symposium, tells the moving story of how he has preached from his auto-van to crowds on the streets of our large cities from Boston to San Francisco. He sounds a rising challenge for the effective mobilization of the great lay apostolate to carry the Gospel of Christ and His Church into every town and street corner in America.

In order that *The White Harvest* might be available to every student in our seminaries, the writer has purchased the publication rights from its original publishers, Longmans, Green and Company, who were retailing it for \$3.50, and has made it available to seminarians at \$1.00. This is less than the actual cost of manufacture and has been ren-

dered possible through the generosity of a friend of the convert movement in America. Practically every major seminary in the country has sent in orders for 100 copies or more and already the volume has gone through five printings.¹

It has received the special commendation of our Holy Father who sent through the office of the Cardinal Secretary of State his special blessing upon all who use this work in stimulating the convert movement in America and throughout the English-speaking world. It is hoped that a volume will be in the hands of every seminarian in America and that its contents will be mastered thoroughly and thus lead to the enrichment of his effectiveness in winning souls for Christ. There is no doubt that the utilization of the rich experience of 10 of the most successful convert-makers in America will double and even triple the effectiveness of every worker in this field.

The writer feels free to present these facts in an objective and impersonal manner because his has been but the humble rôle of the editor who has gathered the chapters together and who has made them available to seminarians at the special price indicated because the publication and sale of the book has never brought one penny of profit to him personally or to any of the contributors.

A second book, which might well prove helpful in such a course in training for the salesmanship of Eternal Truth, is Dale Carnegie's *How to Win Friends and Influence People*. It contains many worth-while suggestions and embodies the results of the experience of many people in the modern art of salesmanship.

CONFERENCES BY CONVERT-MAKERS

(4) Father C. E. Dowd, who has now been elevated to the rank of domestic prelate, has added tremendously to the

¹ Priests may secure a copy of *The White Harvest*, A Symposium on Methods of Convert-Making, from The Newman Company, Publishers, Champaign, Ill., for \$2.50.

interest of the seminarians in convert-making by going to the seminary, remaining for four or five days and lecturing to the students a couple of times each day on this subject. Burning with a divine enthusiasm for souls, Monsignor Dowd infects all the students with his own eager enthusiasm and instils into them a new and an abiding interest in the art of carrying the truths of Christ to the souls outside the Church.

If every seminary in the country were to call in priests like Monsignor Dowd who have had considerable experience in convert-making and have them give a series of conferences setting forth their methods of reaching non-Catholics and their methods of instructing them, the interest in convert-making would be fanned into a glowing flame and would manifest a rich fruition in the subsequent ministry of these seminarians.

Bishop Edwin V. O'Hara in carrying on the work of the Confraternity of Christian Doctrine throughout the vast stretches of the Northwest has perceived the supreme importance of a zealous missionary spirit on the part of those who leave our seminaries. He has made a special study of what our Catholic colleges and institutions are doing to create this missionary zeal. As a result of his investigation and his experience, he offers the following important observation which might well be carved on the walls of every seminary in America: "The missionary attitude of the seminarians is a reflection of the spirit of the institution. A smug, self-satisfied attitude on the part of seminarians looking forward to a comfortable living, ministering as functionaries to a people who provide a generous support; in a word, the typical institutional outlook gives promise of dry-rot in the exercises of the sacred ministry. It is the opposite of the apostolic spirit, and it is the greatest danger to every outward appearance of decorum and excellence. It is inconsistent only with the purposes for which ecclesiastical seminaries exist. The seminary must create a missionary spirit in its candidates for the priesthood. This will be done,

not merely by making its course in apologetics alive, but by presenting *The White Harvest* as the field of labor for which it is preparing."

There is abundant evidence that we have not heeded fully the Divine injunction: "You are the light of the world. . . . So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Rather have we been inclined to hide our light under a bushel, and to wait for what seems a more favorable occasion to present the truth. Yet the whole ministry of the Apostles is vibrant with the echo of a ceaseless preaching of the word. Saint Paul sounds the keynote of the method of winning converts to the infant Church when he instructed Timothy to "preach the word; be instant in season, and out of season." The winning of souls in the twentieth century calls for the utilization of every occasion to present the truths of the Catholic faith to outsiders, the same as in the Apostolic age.

The hope for the convert movement in America rests with our seminaries. By instilling a divine enthusiasm to carry the truths of Christ to the 70,000,000 souls in America who are practically untouched by the ministration of any religion, we shall begin the launching of a nation-wide movement to win America for Christ. Priests who have been in the ministry for many years are not so likely to adopt new methods of procedure. While they will continue to do their part, it is the seminaries to which we must look for the Levites who are especially trained to take the initiative in the launching of this nation-wide crusade. Young priests who have been enriched by the experience of the most successful convert-makers in America, who have been given training in this work while still in the seminary, and whose hearts have been inflamed with a special love for the gathering in of the other sheep, will lead the way under the guidance of our hierarchy for the realization in America of the age-old plea of Christ: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

ORGANIZING CONCEPTS AS TOOLS OF SOCIAL IN- QUIRY; A METHOD OF TEACHING SOCIOLOGY IN THE SEMINARY

REV. SYLVESTER A. PIOTROWSKI, Ph.D., SEMINARY OF ST.
FRANCIS DE SALES, MILWAUKEE, WIS.

The question of the place of sociology in the seminary curriculum is no longer pertinent. The long series of Papal pronouncements since Leo XIII's day, Episcopal reemphasis, and contemporary research in the field ¹ settles permanently the necessity and obligation of including sociology in the seminary curriculum.

However, while the teaching of sociology in the seminary is accepted as a social and moral responsibility, no particular method of instruction in this branch of social science has been fixed or definitely outlined. Confusion of counsels is the inevitable result. A larger understanding and a more definite organization and delineation of sociological instruction in the seminary is necessary. The present paper is suggested in such a spirit.

The seminarists and priests who are planning to have some share in the leadership of the world in these confused, experimental times, must all become students of their world, especially their social world. For, in addition to their constructive work, they are engaged in teaching; that is, in educating the public, one way or another. Accordingly, a seminary course in sociology should be help enough in making sure that their teaching and leading will run in the direction of strengthening the foundations of society. The seminary course cannot, per force, be a study in one of the social studies; it must be an introduction to all fields of

¹ Heck, Theodore, Ph.D., *The Curriculum of the Major Seminary in Relation to Contemporary Conditions*, Catholic University of America, Washington, D. C., 1935. See also: Tschippert, Clarence, O.M.Cap., *The Franciscan Educational Conference: The Necessity of a New Orientation*, Vol. XVI, Nov. 1934; *Ibid.*, Green, Victor O.M.Cap., *The Social and Economic Sciences in Our Curriculum; Ibid.* Vol. XVII.

social study; it must be a preliminary survey of the social world for the purpose of delineating the elementary structures of society, the more obvious forces at work in organization and disorganization, the constructive ideals and efforts, the problems growing out of these confusions of issues, and the leaderships, both professional and intellectual, that are and will be necessary if we are to get on toward those levels of real understanding on which we can plan more wisely for the future.

For these reasons, the amount of purely factual information included in the seminary course of sociology should be kept at a minimum. Such information is exceedingly changeable, and each student must discover for himself, from day to day, the information that he needs. The newspapers, the radio, magazines and books are pouring floods of such variant information over us, constantly. To the present writer, therefore, it seems that students need *organizing concepts* with which to do their observing and their thinking. Hence the seminary course in sociology should gather about and explore the meanings of single concepts: the individual, the group, community, change, etc.; each of these to be briefly illustrated and its fuller application suggested.

In short, the seminary course in the social sciences is not to be a source of information urged for discipline and then forgotten; it is to be *a tool of social inquiry*. Students must be made to look at society for themselves. They must be led to ask themselves what the things they discover stand for and mean. They must try to think things through and to come to judgments and positions of their own, not in any narrow, personal way, but as human beings trying to become intelligent citizens of the social world, as well as workers in their special vocation. The answers the student finds for himself will prove to be worth far more to him than anything he idly hears by way of information.²

² Cf., Hart, Joseph K., Ph.D., *An Introduction to the Social Sciences*, (New York: Macmillan Co., 1937.)

Just what should be included in an introductory course on social relations still creates a puzzling problem. The seminary course in sociology has not had the standardization which it should have, if effective and systematic approaches are later to be made by a practicing clergy. If a group of representatively able students were gathered from 10 or more of our seminaries, it would be exceedingly difficult to draw up any one comprehensive examination which could be passed successfully by those who had taken sociology and which could not be passed by those who had not taken such courses.

The present discussion is built on the proposition that the basic course in sociology should include the material which will be of the greatest practical utility in solving problems hinging on social relations. The emphasis is frankly pragmatic. This approach is adopted, not only in the belief that the test of applicability to real problems will lead toward increasing agreement as to the verified fundamentals of a usable social science, but also for pedagogical reasons. Sound teaching leads from the concrete to the abstract, from actual experience to broader generalizations, from felt needs to intelligent attitudes, skills, and habits. The rapidity with which a student learns depends greatly upon the interest which he has in the subject as it is actually presented. Towards such a course which yields illumination and guidance for actual life situations, students exhibit an alert attention and an enthusiastic application which cannot be roused by any statement of abstract principles or remote issues.

Social problems present two great phases. One of these is the person-to-person relationship—husband to wife, parent to child, employer to employe, Negro to white man, citizen to criminal, social worker to client, etc. Beyond and above these personal relations are such factors as the influence of climate, soils, plants, animals, and topography upon human activities, the development of culture through innovation and diffusion, the growth of cities, the nature and

causes of social change, etc. This second is the super-personal aspect of social science. The seminary course should deal with the person-to-person phase of social relations.

Certain teachers may feel in this approach a lack of emphasis on the social group. For the beginner in the social sciences, utility necessitates this concentration of attention on relations between personalities. Social groups always break down upon close examination into clusters of individuals. The crucial factors in the group are the relationships between the component personalities. If social conditions are to be bettered, experience shows that there is no other valid approach than through the individual. We cannot, therefore, teach *classes* how to better social relations—we must teach *students*. There is little value in seeking directly to get labor *unions* to adopt more intelligent industrial attitudes; individual leaders among *workers* must be influenced. Clearly, the examination of actual problems leads to the adoption of person-to-person relations as units. For example, the family is a type of social group distinct from a religious sect or race. Yet, if we want to deal fruitfully with families, with sects, with races, etc. we must recognize such phenomena as coercion, sympathy, paternalism, leadership, and other person-to-person relationships, as basic units.³

The guiding objective in the seminary sociology course should be to take from the social sciences, particularly from philosophy, ethics, ethnology, social psychology, and general sociology those materials that will aid the student in his future practical efforts in social work by assisting him in developing working technics for the best possible analyses of social problems in terms of human nature or to the personal aspects of the problems.⁴

More specifically now, just what is meant by suggesting

³ Cf., Hart, Hornell, *The Science of Social Relations*. (New York: Henry Holt and Co., 1927.)

⁴ Cf., Kulp, Daniel H., *Outlines of the Sociology of Human Behavior*. (New York: A. G. Seiler, Pub., 1926.)

organizing concepts as tools of social inquiry? Briefly, it means avoiding "detours" in sociology or an emphasis on short-cuts to the universal theory of society and tending towards objectivity; that is, supplying a necessary introduction for immediate organization and future study and guidance work.

Before suggesting what the fields and concepts of a seminary sociology might be, it must be remembered that, like all the other sciences, sociology of the present represents an irregular frontier of interests and topics. Some of these fields developed accidentally; others have been borrowed from preceding sciences and philosophy, and applied with slight changes to the examination of social phenomena. A few of the more hardy variety have come down through several generations of cumulative growth. The purpose, then, of the seminary sociology course should be: to present the series of main concepts under which the contemporary sociologist finds it convenient to classify his subject-matter and which form the outline of an organizing-concept method of instruction.

The American Journal of Sociology presents one of the most complete and suggestive outlines for such an approach. In this summary, nine main divisions and 44 subdivisions are designated to separate special concepts of sociological inquiry. The nine main captions and selected subdivisions are:⁵

I. Human Nature and Personality.

- (1) Original Nature and Individual Differences.
- (2) Attitudes, Sentiments, Motives.
- (3) Personality and Life Organization.

II. The Family.

- (1) History of the Family.

⁵ *Amer. Journal of Sociology*, Vol. XXXVIII, No. 5, March 1933, pp. 815-816. See also: Phelps, Harold A., *Principles and Laws of Sociology*, pp. 15-31. (New York: John Wiley & Sons, 1936.) Bogardus, Emory S., *Sociology*, pp. 387, 392, 393. (New York: Macmillan Co., 1934.) Bernard, L. L., *The Fields and Methods of Sociology*. (New York: Farrar & Rhinehart, 1934.)

- (2) The Historic Family; the Family as an Institution.
- (3) The Modern Family and Its Problems.
- III. Peoples and Cultural Groups.
 - (1) Emigration and Immigration.
 - (2) Comparative Studies of Cultural Groups.
- IV. Conflict and Accommodation Groups.
 - (1) Classes and Class Struggle.
 - (2) Nationalities and Races.
 - (3) Political Parties and Political Doctrines.
 - (4) Religious Denominations and Sects.
- V. Population and Territorial Groups.
 - (1) Demography and Population.
 - (2) Heredity and Environment.
 - (3) Human Ecology and Human Geography.
 - (4) The Urban Community and the Region.
 - (5) The Rural Community.
- VI. Collective Behavior.
 - (1) Social Movements: Reforms, Crazes, Revolutions.
 - (2) Leadership.
 - (3) Social Action: The Primary Group.
- VII. Social Organization and Social Institutions.
 - (1) Social Origins.
 - (2) Culture Traits, Patterns, Complexes, Areas.
 - (3) Sociology of Religion.
 - (4) Sociology of Education.
 - (5) Group Ideals and Aims.
- VIII. Social Problems, Social Pathology, Social Adjustment.
 - (1) Poverty and Dependency.
 - (2) Crime and Delinquency.
 - (3) Disease and Sanitary Problems: Public Health.
 - (4) Mental Disease, Mental Problems, Mental Hygiene.
 - (5) Social Hygiene.
- IX. Theory and Methods.
 - (1) Statistical Methods.
 - (2) Case Study Methods.

- (3) Teaching.
- (4) Sociological Theory.
- (5) History of Sociology.

In the opinion of the present writer, these captions indicate a combination of several topics for an introductory sociology and supply a coherent summary for organizing the teaching of sociology along conceptual lines.

Why should the seminarist and priest understand sociological data by such concepts? First, such is the accepted sociological language and understanding and pursuit of the problem, of which priestly ministry dare not be ignorant. Then, and more aptly, the question might be answered by a long but exceedingly pertinent and clarifying quotation from *Recent Social Trends*.⁶

"The first third of the twentieth century has been filled with epoch-making events, crowded with problems of great variety and complexity. The World War, the inflation and deflation of agriculture and business, our emergence as a creditor nation, the spectacular increase in efficiency and productivity and the tragic spread of unemployment and business distress, the experiment of prohibition, birth control, race riots, stoppage of immigration, women's suffrage, the struggles of the Progressive and the Farmer-Labor parties, governmental corruption, crime and racketeering, the sprawl of great cities, the decadence of rural government, the birth of the League of Nations, the expansion of education, the rise and weakening of organized labor, the growth of spectacular fortunes, the advance of medical science, the emphasis on sports and recreation, the renewed interest in child welfare—these are a few of the many happenings which have marked one of the most eventful periods of our history.

With these events have come national problems urgently demanding attention on many fronts. Even a casual glance at some of these points of tension in our national life re-

⁶ *Recent Social Trends*. (New York: McGraw-Hill, 1933.)

veals a wide range of puzzling questions. Imperialism, peace or war, international relations, urbanism, trusts and merges, crime and its prevention, taxation, social insurance, the plight of agriculture, foreign and domestic markets, governmental regulation of industry, shifting moral standards, new leadership in business and government, the status of womankind, labor, child training, mental hygiene, the future of democracy and capitalism, the reorganization of our governmental units, the use of leisure time, public and private medicine, better homes and standards of living—all of these and many others, for these are only samples taken from a long series of grave questions, demand attention if we are not to drift into zones of danger. Demagogues, statesmen, savants, and propagandists have attacked these problems, but usually from the point of view of some limited interest. Records and information have been and still are incomplete and often inconclusive.

. . . Modern life is everywhere complicated, but especially so in the United States, where immigration from many lands, rapid mobility within the country itself, the lack of established classes or castes to act as a brake on social changes, the tendency to seize upon new types of machines, rich natural resources and vast driving power, have hurried us dizzily away from the days of the frontier into a whirl of modernisms which almost passes belief.

Along with this amazing mobility and complexity, there has run a marked indifference to the interrelation among the parts of our huge social system. Powerful individuals and groups have gone their own way without realizing the meaning of the old phrase, "No man liveth unto himself." The result has been that astonishing contrasts in organization and disorganization are to be found side by side in American life: splendid technical proficiency in some incredible skyscraper and monstrous backwardness in some equally incredible slum. The outstanding problem might be stated as that of bringing about a realization of the interdependence of the factors of our complicated social structure, and

of interrelating the advancing sections of our forward movement so that agriculture, labor, industry, government, education, religion, and science may develop a higher degree of coordination in the next phase of national growth.

In times of war and imminent public calamity, it has been possible to achieve a high degree of coordinated action, but in the intervals of which national life is largely made up, coordinated effort relaxes and under the heterogeneous forces of modern life a vast amount of disorganization has been possible in our economic, political, and social affairs.

It may, indeed, be said that the primary value of this report is to be found in the effort to interrelate the disjointed factors and elements in the social life of America, in the attempt to view the situation as a whole rather than as a cluster of parts. The various inquiries which have been conducted . . . are subordinated to the main purpose of getting a central view of the American problem as revealed by social trends. Important studies have recently been made in economic changes, in education, in child welfare, in home ownership and home building, in law enforcement, in social training, in medicine. The meaning of the present study of social change is to be found, not merely in the analysis of the separate trends, many of which have been examined whole, but in their interrelation—in the effort to look at America as a whole, as a national union the parts of which too often are isolated, not only in scientific studies, but in every-day affairs.

. . . It is the express purpose of this review of findings to unite such problems as those of economics, government, religion, education, in a comprehensive study of social movements and tendencies, to direct attention to the importance of balance among the factors of change. A nation advances, not only by dynamic power, but by and through the maintenance of some degree of equilibrium among the moving forces.”⁷

Lastly now, since the seminary curriculum cannot allow

⁷ *Recent Social Trends*, pp. 11-13.

for perhaps more than three hours per week for social studies, is the conceptual approach capable of application? I believe it is and that it can be accomplished in the following manner:

- (1) Adequate preparation of the teacher.
- (2) Spending the first semester with texts like: *Man and Society*, Francis J. Haas. (Century Co., New York, 1930); *Principles of Social Economy*, Fallon-McNulty-Goss. (Benziger Bros., New York, 1933); Papal Encyclicals—to be reported on by bimonthly written assignments.
- (3) During the second semester see to the application of principles and concepts learned by taking up current social problems, the texts for which are innumerable; and include assignments and readings in *recent social trends*, and the *Encyclopedia of Social Sciences*. (Macmillan, New York.)

“The clarification of human values and their reformulation in order to give expression to them in terms of today’s life and opportunities is a major task of social thinking. The progressive confusion created in men’s minds by the bewildering sweep of events revealed in our recent social trends must find its counterpart in the progressive clarification of men’s thinking and feeling, in their reorientation to the meaning of the new trends.”⁸

Without organizing concepts as tools of social inquiry, the priest and first the seminarist will find difficult the formulation of new and emergent values. We are not commissioned to lead society into some new land of promise, but we are obliged to indicate and interpret social ways and rates of change, to provide maps of progress, make observations of danger zones, point out hopeful roads of advance, help in finding a more intelligent course in the next phase of social as well as spiritual progress. Once again, without organizing concepts as tools of social inquiry such leadership will be confused or lacking altogether.

⁸ *Recent Social Trends*, p. 75.

A SUBSTITUTE FOR THE FIFTH YEAR OF THEOLOGY

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The need of more practical training for seminarians is a growing conviction in recent years among seminary directors. The Holy See has pointed the way by directing that there be formal catechetics classes and practical exercises by seminarians in teaching religion. These considerations, together with awareness of present conditions in our country, gave rise to the Resolution passed by this Department last year to the effect that more time be given to Practical Theology. It was also suggested that this should embrace a fifth year in the seminary course.

The argument which I am about to develop is this. There is no need of a fifth year in the theology course. A full program of catechetical work, spread over three or four years in the seminary and the intervening summer vacations, affords sufficient initiation and acquaintance with the problems of practical theology. This paper will be a study of this catechetical work. (1) The decrees of the Holy See. (2) The vacation school and other vacation activities, and the catechetical exercises outside the seminary during the school year—all in the light of practical preparation for the priesthood. (3) The actual working of this program in seminaries. (4) Its part in forming a reliable test of vocation, of personal and community discipline.

Practical theology includes teaching, preaching, convert work, census-taking, presenting Catholic doctrine to non-Catholics, visiting the sick, care of the poor, and understanding, at least, the applications of the principles of social justice. This is indeed a large program and very far reaching in its implications and results. At first glance, it is seen that all this is the externalizing of the courses in pastoral theology, catechetics, and perhaps the social sci-

ences. The practical problem for the seminary is, first, to include these subjects in the curriculum, and second, to externalize them in practical exercises.

DECREES OF THE CHURCH

Regarding the course in catechetics to be taught in the seminary, Canon 1365,3 states that "There shall be lectures in pastoral theology, with practical exercises, particularly in the manner of teaching catechism to children and others." Canon 1333,2 extends the practical work of catechizing to "priests and other clerics, who unless prevented by some lawful impediment, must help the pastors in this most sacred work." Thus seminarians should, if possible, assist pastors in catechetical instruction. This law is repeated in a Letter of the Sacred Congregation of Studies of September 8, 1926. It states that preparation for this "difficult as well as most necessary task . . . must be done in the seminaries, for it is for this that they were established." It goes on to say that "in order to undertake the task of teaching the people rightly and with success, it is not sufficient to have a doctrinal training merely, . . . but a certain pedagogical training also is required, . . . and this is imparted both by suitable instruction and by practical exercises." The Letter closes with the request that "clerics themselves have practical exercises in preparation for this great work, either in the seminary or in churches, as prudence may suggest."

Another Letter from the same Congregation, dated August 28, 1929, stated that it has more than once zealously urged that in every seminary, especially among the students in theology, a special class or course in catechetical instruction be established and fully developed." Thus, the Church is insistent, not only on formal classes in catechetics in the seminary, but also on practical application of the instruction therein imparted. The practical exercises, therefore, include teaching religion under the care of the pastor or under the direction of the Confraternity of Christian Doc-

trine, both during the summer vacation and during the school year. The employment of seminarians in summer-vacation schools also enjoys fullest approval of the Holy See. A Letter addressed to the Bishops of the United States in April 1935, expressly stated that seminarians be employed in religious vacation schools "wherever and whenever this is possible."

THE VACATION SCHOOL

The summer-vacation school goes a long way to solve some acute problems that have beset seminary directors in the past. The whole question of the seminarian's vacation is very effectively taken care of by the vacation school. The long summer months, whether spent at some work, or idly at home, or at a villa, must preserve the fruits of the seminary training and prepare at least in part for the future work in the ministry. But experience has proved that work when it can be had has no such guarantee. A vacation spent in idleness at home has positive dangers to the seminarian, as well as to his family and intimates. And the villa is possible only for a fraction of our seminarians, and, moreover, its value is purely negative.

A seminarian, writing in the *Ecclesiastical Review*,¹ summarizes the advantages of the vacation school from his own experience. "This vacation-school work," he writes, "enjoys the advantages of all those previous (summer) occupations, and none of their disadvantages. The vacation school preserves and even enhances that contact with things priestly and that supervision which was the bane of the villa. It does so, too, with a more personal touch than either the seminary or the villa could ever have. In this we regain a good feature of the pre-Reformation system of training priests, whereby the youth enjoyed the counsel and example of a man in the work, just as the apostles were trained personally by Christ during His public ministry." Others

¹ Kiernan, Joseph, "The Seminarian's Vacation," *The Ecclesiastical Review*—Studies and Conferences, August 1934, p. 172.

are in agreement with this view. "The best vacation," wrote Doctor Brady in his paper on the summer vacation,² "will be that which best provides for the continued priestly formation of the candidate for Holy Orders. . . . Only in recent years has there been any real effort to enlarge the possibility of seminarians taking active part in social and religious work. This may take the form of activity in the study club or catechetical work in the various dioceses of the country, follow-up work in street preaching, or any other form of initiation into priestly activities."

The vacation school itself furnishes ample practice in teaching religion. It gives opportunities for instructions to adults as part of the evening program; it provides for visits to families who are lax in their religious duties; and it affords experience in census-taking and in making converts. This work gives the seminarian confidence in his power to do good; and, in particular, it destroys clerical shyness to the extent that he can meet people more easily and effectively.

Furthermore, the vacation school is a study at close range of the social and economic problems of the families in the community—a splendid incentive for interest in social justice. Of greatest value to the seminarian is his contact with the poor. It may be his first association with them. He gets to know their problems and to acquire an abiding sympathy for them which comes only from helping them and working for them. The seminarian usually comes from a family of moderate means; he has been sheltered and freed from financial cares. This work among the poor may gain what otherwise might possibly never be his—a real love for the poor which is truly Christlike, and is not at all the same as merely professional interest. In brief, the vacation school is a working laboratory for the academic and theoretical studies which constitute to a large extent the *scientia requisita* for ordination.

² Brady, Very Rev. William O., A.M., S.T.D., "The Seminarian's Vacation," *N. C. E. A. Proceedings*, 1935, p. 287.

The work of seminarians as counsellors in camps is also increasing each summer. This provides many of the advantages of the vacation school and has its own attractions and benefits for the student.

THE CATHOLIC EVIDENCE GUILD

The Catholic Evidence Guild and its latest auxiliary, the Motor Mission, give opportunities for practical and priestly work to a growing number of seminarians. The Evidence Guild is an organization of Catholic lay men and women which, with the permission of the Bishop, explains the Catholic religion to people in parks and on street corners of our cities and towns. The Evidence Guilds of Baltimore and Washington have been working the past six years with the warmest approval of Archbishop Curley. Different from Guilds in other parts of the country, these Guilds have been working with seminarians from the beginning. Approximately fifty seminarians for both the diocesan priesthood and for religious orders will speak in these Guilds during the coming summer.

A seminary in the Middle West is a pioneer in promoting Motor Missions manned by seminarians. A group of theologians are trained during the year to take part in this work during the summer. The seminarian speakers travel by auto, which is equipped with loud speaker and is filled with Catholic literature. They conduct street-corner meetings in small towns throughout the Southwest. Their efforts in explaining Catholic teachings in remote places is being richly rewarded. A number of seminarians from a seminary in the Far West were also engaged on a Motor Mission last summer.

Evidence-Guild work has special advantages for training the seminarian in preaching and teaching of a distinctly apologetic nature. All his powers are brought into play and weaknesses are quickly detected and ironed out as he speaks for hours on end before crowds that are more often hostile than friendly at the first mention of the Catholic

Church. One cannot overemphasize the good effects upon the priests of tomorrow who have had experience in this work modeled after that of the apostles and the great missionaries. Dr. John A. O'Brien, in his book, *The Priesthood in a Changing World*,³ sees in the Evidence Guild with seminarians participating a potent missionary force in this country. This work will bring about a much-needed shift from the defensive to the offensive in our activities, and a policy of penetration rather than of isolation. It will make our priests and people missionary-minded. We can well take our cue from the zealous, fanatical spirit of penetration and offense manifested by the Communists with their well-trained missionaries of their creed. For, as Archbishop Ireland said long ago, "It is time we bring back the Gospel spirit, to go out into the highways and the byways, to preach in the market place. . . . The time has come for 'salvation armies' to bring God's work to the ear of the most ignorant and the most godless."⁴

THE CATECHETICAL EXERCISES

During the school year, catechetical exercises by the seminarians have special advantages in imparting practical theology. The seminarian teacher closely follows the instructions and methods of the catechetics course, and he has the helps of the catechetics library and the advice of the catechetics professor. The seminarian-teacher also becomes familiar with the working of the Confraternity of Christian Doctrine. He knows at first hand the problem of attracting and teaching public-school children of all ages and in all stages of religious neglect. He appreciates for the first time the stand of the Church on Catholic education, and her wisdom in frowning upon mixed marriages which in a vast majority of cases lie at the root of so much laxity and ignorance in the families of these public-school children.

³ O'Brien, Dr. John A., *The Priesthood in a Changing World*, p. 231. (New York: P. J. Kenedy & Sons, 1936.)

⁴ Cited by O'Brien, p. 233.

A year-round program, therefore, of catechetical activity—vacation works and the exercises during the year—ought to be the privilege, not of the few or even of a good number, but of every student in the seminary.

CATECHETICS IN ACTION

That there is a growth in catechetical work in our seminaries is shown by a study which I completed recently. I sent a questionnaire to twenty major seminaries for diocesan students, located in the East, Middle West, South, and Far West. These twenty seminaries, out of the thirty-three major seminaries now listed for diocesan students, had a total of 3,355 students last year. Since the grand total for diocesan seminarians last year was 4,600, my reports come from seminaries which have 73 per cent or nearly three-fourths of all the students in diocesan seminaries in this country.⁵ Consequently, these reports present a fairly good picture of the situation as it exists today.

Fifteen of these twenty seminaries have formal courses in catechetics with a professor of catechetics. Two seminaries have catechetics taught in the course in pastoral theology. Two seminaries have catechetics clubs or periodical round-table discussions on catechetical subjects instead of a formal course. Only one seminary makes no provision for catechetics whatsoever.

Vacation-school work was carried out by seminarians from all these twenty seminaries to a greater or less extent. One had as high as 50 per cent of its student body in this work. The majority of these seminaries had a good representation engaged in other forms of catechetical activity during the summer. Participation in this work was optional for the students as far as the seminary itself was concerned.

Twelve of these seminaries, according to the questionnaire, had the practical exercises during the school year. These took on a widely varied program of catechetical in-

⁵ Figures based on Pamphlet: Major and Minor Seminaries in U. S., N. C. W. C., 1938.

struction. In the main, it included teaching by the seminarians of public-school children from the grade and high schools. The teaching took place on Sundays and during the week for dismissal classes in religion. In these seminaries, the greatest share of the teaching was done by the deacon class. Although my figures are not complete for each of the twelve seminaries, I find that a total of 340 seminarians are engaged this year in teaching approximately 3,400 children.

The following cases aid us in viewing the exact nature of the practical exercises in the seminaries that reported them. One seminary, for example, has twenty deacons and forty-one theologians teaching 515 pupils attending public schools. This seminary has for many years conducted a Society whose members visit hospitals, homes for the aged, orphanages, and other charitable institutions. This year, 130 seminarians visit weekly at thirteen such institutions. Another seminary has nineteen deacons and twenty theologians teaching 450 public-school children. In both the above seminaries, the catechetical program is in conjunction with the local Confraternity of Christian Doctrine, and each teacher is a member of the Confraternity. The deacons of this seminary conduct thirteen study clubs for public high-school students for one hour a week on Monday afternoons. Members of the lower classes visit regularly and teach at four hospitals and one school for the deaf. A Vacation-School Club, open to all students, meets weekly through the second semester to prepare for the coming summer's work in Vacation Schools.

This seminary has ten second- and third-year theologians who act as Fishers according to the Confraternity set-up. They visit homes of public-school children to check up on attendance and to encourage the parents to cooperate in the work of the teachers of their children. Incidentally, these Fishers in the course of their work have been instrumental this year in bringing six fallen-away Catholic parents back to the Church, in "fixing up" a number of

marriages, in having several children baptized, in the return of ten young Catholics to their duties, in the actual conversion of two non-Catholic parents, besides making valuable contacts with other forgotten families.

In a seminary in the Middle West, a full teaching program is conducted under Confraternity auspices. Here 37 deacons and other theologians have classes for 737 public-school children, chiefly on Sundays, and, furthermore, as follow-up work from the previous summer's teaching, fifteen seminarians conduct a catechism correspondence course to 33 individuals. In another seminary, also in the Middle West, 150 seminarians are engaged throughout the year in conducting systematic courses in Christian Doctrine to prospective converts who were attracted to the Church by the Motor-Mission units operated the previous summer.

Other forms of catechetical activity are found in the reports. Thus, one seminary sends two deacons once a week to interview a pastor for the purpose of learning how to bring fallen-away Catholics back to the Church, and how to encourage parents to send their children to catechism classes. Another seminary next year plans to have its deacons preach catechetical instructions at the children's Mass in one of the neighboring churches on Sundays. Two other seminaries have a group of seminarians who distribute the pamphlets of the Narberth Information Society of Narberth, Pa. Five seminaries have a number of students who are members of the local Evidence Guilds. They take part in street-corner "pitches" on holiday afternoons during the spring and fall. In all these cases, the various kinds of work are under the direction of one or more members of the seminary faculty.

These activities indicate a new spirit abroad in our seminaries. It is evoked by a three-fold reason. (1) The urgent wishes of the Holy See to prepare Levites for intense and systematic instruction of the laity. (2) The criticism leveled against previously existing conditions. (3) The presence of new problems that demand new solutions.

SOCIAL JUSTICE

When we take catechetical activity in its traditional meaning: to instruct by word of mouth, to impart Christian doctrine orally, we see how training the seminarian in the principles of social justice is also a vital part of a catechetical program. Our priests must be conversant with the teaching of the Church on social justice, particularly in the light of the Encyclicals. They must be familiar with current social and economic problems. Serious criticism is heard increasingly because our young priests do not, often because they cannot, speak to our people on these subjects. This, too, comes under our obligation to instruct the ignorant and unknowing. Pope Pius in the *Quadragesimo Anno* has said that ecclesiastical students must be thoroughly trained in social matters. This work is being done by formal courses in the social sciences and in social-justice clubs which, for instance, number two in one seminary; in another, three clubs; in two others, one large club which meets fortnightly under a faculty leader, and one seminary has a club studying Communism during the second semester.

These organizations, for the most part optional for the students, are doing good work in acquainting the seminarians with the broad outlines of the field and in challenging their own personal interest. Some seminaries supplement this work by inviting lecturers to treat these subjects. Monsignor Haas⁶ suggests that students in their last year be permitted to attend conferences of the local St. Vincent de Paul Society. This, together with a systematic contact with the local Catholic charities set-up, will give adequate training to begin this work later on.

THE QUESTION OF DISCIPLINE

And now one asks whether all this extra activity will prove a distraction to the seminarian in his essential studies,

⁶ Haas, Rev. Francis J., Ph.D., "Training the Priest for Leadership in the Social and Economic Field," *N. C. E. A. Proceedings*, 1933, p. 608.

and will it not push him out into the world before his time of training and seasoning is completed? The head of a large seminary, with more than thirty years' experience in the work, said recently that this was his view for many years; but he has since changed his attitude. He referred to the changed complexion of our seminarians today in age, training, and general outlook, compared with his brother seminarian of twenty-five years ago. Father Garcia, in his paper read before this Department two years ago, said that "If teaching catechetics and other activities interfere with discipline, perhaps our ideas of discipline should change."⁷ He goes on to infer that discipline should not interfere with the decrees of the Holy See, which are rightly held up to seminarians as being the orders of Christ's vicar himself. Doctor Bandas, speaking before this Department at its meeting in St. Paul, said, "What effect, you may ask, has all this catechetical activity on seminary discipline? So far no serious problems have arisen either in connection with the city missions or the vacation school. The students' consciousness of the supernatural importance of the work which he is performing, and of his dignity as a catechist, his conviction that in this work he is representing the seminary and the priesthood, are motives sufficiently strong to counteract all inclinations to levity and to an abuse of the trust placed in them. On the whole, this work rather tends to make the seminarian more serious and thoughtful. . . . They see the absolute necessity of becoming well acquainted, not only with the so-called practical branches of the seminary, namely, moral and sacramental theology, but with all the subjects of the seminary curriculum."⁸ Moreover, as regards catechetical activity during the school year, it is customary to safeguard discipline by drawing up a definite set of rules which regulate this work.

⁷ Garcia, Rev. Joaquin F., C.M., Ph.D., "The Seminary and Catechetical Instruction," *N. C. E. A. Proceedings*, 1936, p. 513.

⁸ Bandas, Rev. Rudolph G., Ph.D., S.T.D., "Vacation Schools and the Seminarian," *N. C. E. A. Proceedings*, 1933, p. 547.

Certain directors of seminaries feel that the zeal and thoroughness with which a seminarian enters into this work is a good index for the priesthood. One of the Religious Orders working in the African missions puts the seminarians to work in the mission field for one year, chiefly in teaching catechism, before he receives major orders. This is a test of fitness and zeal. So important is this preliminary test of ability to teach and to care for souls, that Bishop Edwin O'Hara will not ordain a seminarian who has not had experience in the work of the vacation school.

SUPERVISED TEACHING

Apropos of the question of discipline, is an objection sometimes leveled against catechetical work outside the seminary, namely, that supervised teaching of the seminarians is worse than useless. In his paper read at the 1935 Catechetical Congress, Doctor Bandas recalled this objection and replied, "If seminarians are unable to catechize successfully a few months before ordination, how will they be able to do so after ordination? Are we to admit that at the end of their course seminarians are quite unprepared to do one of the principal things for which they were ordained, namely, to teach?"⁹ Most of us priests who were in parish work can remember going on the mission after ordination and proceeding to teach religion classes by the hit and miss, trial and error method, wholly without supervision; and with only bitter experience to teach us and innocent children the subjects of our experiments.

The seminarian today has the practice of the classroom to guide him, the principles and methods of the professor to assist him, and the example of fellow teachers in the conduct of his first classes in religion. I have found it profitable to visit classes regularly, to become acquainted

⁹ Bandas, Rev. Rudolph G., Ph.D., S.T.D., "The Teaching of Catechetics in Seminaries and the Roman Decrees," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine*, 1936, p. 179.

with the children, and to observe the teaching of the seminarian, not by spying or remaining long in the classroom, but by asking the children questions, and by directing and checking on the class procedure—subject, tests, attendance, etc. On the whole, one feels that supervision must be at a minimum, with a maximum of trust in the good sense and zeal of the seminarian teacher.

THE FIFTH YEAR: CONCLUSION

This, then, is the two-fold purpose of the proposed fifth year: to afford opportunities for practical theology—which we have already pointed out; and to constitute a year of transition between the formal seminary training and discipline and the active life in the priesthood. It aims to lessen the break which inevitably comes to a seminarian upon ordination and entrance into the ministry with its freedom and its lack of seminary rules and restraints. Unless the seminarian is given opportunity to prove himself in the seminary, to be trusted to stand on his own feet, it seems that much of our teaching about character training and spiritual development must remain mere theory and abstract regulation. As one priest put it, it is like telling a class that it is strictly on the honor system, and then proceed to police the examinations.

Hence, to provide actually for this without an added fifth year means to readjust the present fourth year of theology so that the deacons will have a less heavy schedule, which, in turn, will allow for their breviary, their Mass and ceremonies, their active part in catechetical works, at the same time adhering to regular seminary discipline. The only alternative for this would be a special and separate seminary for young priests such as that which Cardinal Vaughan organized when he was Bishop of Salford. He formed the "Seminary of Pastoral Theology" as he called it, for students who had completed their third year of theology. In this institution they spent one year, studying under a few professors, and engaging in all the exercises

of the parish ministry, especially teaching catechism and preaching. This "clinical" year has its advantages.

An extension of the seminary course, however, to include the fifth year is not absolutely necessary. In some cases, prolongation of institutional life for men not destined to live in community does more harm than good. Not a few experienced priests are convinced of this. They feel that students called to the active life of the diocesan priesthood may become "institutionalized" and lose their initiative and deteriorate through oversupervision. In conclusion, then, it is the express purpose of a full program of catechetical activities to substitute for this fifth year. And with this program in full operation, our more than 8,000 seminarians of today will be the better prepared for the new and vexing problems which will meet them as priests of tomorrow. Upon these young priests, in large part, rests the responsibility of leading their people through the dark days that are in view. We have the lessons of Catholic nations of Europe to warn us. If our people succeed in resisting, what is all around us, secularization of human life and the spiritual disintegration of Communism, the credit will be laid to thorough, systematic instruction by the priests. And thus, without doubt, the final credit will be due, under God, to the seminary.

CHURCH HISTORY IN THE SEMINARY

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Because "Social Studies in the Seminary" was determined upon as the dominant theme of this meeting, some one has very kindly suggested that it would be well to emphasize the value of Church history in promoting interest in social questions. Undoubtedly, the decision to consider social studies in the seminary was timely. In his Encyclical Letter, *Quadragesimo Anno*, the Holy Father calls attention to the need and the duty of selecting and training lay apostles who can help to bring back to Christ whole classes of men who have denied Him. These lay apostles, moreover, must be chosen from amongst workingmen and from amongst employers. "No easy task," the Holy Father warns us, "is here imposed upon the clergy; wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters." These authoritative words of Christ's Vicar, added to the words of his predecessors, Leo XIII and Pius X, make it unmistakably clear that social studies must, in some manner, be included in the seminary curriculum.

For some years there has been a constantly growing tendency to group a number of distinct sciences, some fifteen or sixteen of them, under the general classification "Social Sciences." *The Encyclopaedia of the Social Sciences* attributes this tendency to a quite recent recognition of the interpenetration or "interdependence of the social sciences," and frankly enumerates history among the sciences that are "purely social." Not all professional historians, however, are willing to admit that history should be so classified. There are some who think that the field of history should again be delimited; it should be removed "from the entanglements of philanthropy, social service, psychology, and economics." There are others who prefer to regard

some of the social sciences, especially economics and sociology, as auxiliary to history.

But differences of opinion about the proper relationship between history and the social sciences or even their interdependence or independence need not detain us here. In a discussion of Church history in the seminary curriculum, it is far more pertinent to consider Church history in itself, in its relations with general history, and especially in its relations with the other sacred sciences. But because of the now-recognized need of including social sciences in the seminary curriculum, it may also be helpful to discuss whether or not Church history, as one of the sacred sciences, can and should be of any value in promoting interest in social matters. In so far as the social sciences are intimately related to one or several of the theological branches, Church history may be of great value in stimulating, indirectly at least, a keen interest in social and economic problems.

The role of the professor of Church history in the seminary, primarily, is not that of the theologian, nor that of the apologist. Nevertheless, apart from its objective search for truth, its development of the mental faculties, and its rich cultural value Church history, as a sacred science, must be regarded as one of theology's principal handmaidens. Its chief usefulness in the seminary curriculum is to enable the seminarians to strengthen their grasp on all their theological studies. "That a theologian should be well versed in history, is shown by the fate of those who, through ignorance of history, have fallen into error. . . . Whenever we theologians preach, argue, or explain Holy Scripture, we enter the domain of history." This famous passage from Melchior Cano's *De Locis Theologicis* has been used by nearly every scientific writer in recent decades who has attempted to explain the nature or to emphasize the importance of Church history.

Church history in the seminary, therefore, can be considered, first of all, in its relations with the various theo-

logical branches. As their *ancilla*, it must serve them faithfully. For this reason, it is expedient to determine from time to time whether all of them are being properly served or whether any of them is being neglected. At times, it may be advisable to shift the emphasis from one branch to another.

Church history has unquestionably discharged its duties to apologetics and dogmatic theology. At present, there seems to be no reason to question the manner in which it is continuing its good offices in this respect, especially in the seminaries. Since positive theology has taken a place of equal importance with speculative theology, the apologetic value of Church history cannot be overestimated. Next to proscription and persecution, both legal and non-legal, the abuse and misuse of Church history have been the most potent weapons in the hands of the Church's enemies. The deadliest attacks on the Church's just claims have been based on historical grounds. But the true history of the Church, written objectively after honest investigation, stands as the best defense against all dishonest or slanderous or even honest assaults. The history of the Church, in fact, has been the Church's best apologetic, and must continue to be. It must continue to supply the apologist with his best practical arguments against materialists and rationalists who deny the spiritual and the supernatural in their explanation of the past. It must, likewise, continue to supply the apologist with historical arguments to prove, even against those who are willing to admit the supernatural and the spiritual in history, that the Catholic Church is the same Church that Christ founded, and that it has preserved the original purity of the Christian faith.

Dogmatic theology, too, has been loyally served by Church history. More than any other branch of theology, it has received assistance and direct illumination from the objective history of the Church. Incontestable proof that the articles of faith today are identical with the doctrines of the first century is written on every page of the history of

dogma. Doctrinal development, in fact, cannot be rightly understood apart from the history of heresy and persecution narrated in connection with the history of the Councils, the official acts and pronouncements of the popes, and the writings of the Doctors and Fathers of the Church.

Professors of dogmatic theology and professors of apologetics in the seminaries today are reaping the fruits of these valuable services rendered by Church history. And the professors of Church history are, on their part, keeping alive the historico-dogmatic traditions that have accomplished so much for the Church, especially since the Vatican Council. In teaching Church history, they emphasize sufficiently its apologetic and doctrinal value; they place it at the service of apologetics and dogmatic theology.

Unfortunately, the same relations do not seem to exist between Church history and moral theology. Perhaps moral theology has not required the services of Church history as urgently as dogma and apologetics. Nevertheless, the complaint that the history of moral theology has not yet been written is sometimes heard. The complaint would seem to be justified. For if Church history has neglected any of the theological branches, it has neglected moral theology. Today, therefore, probably more than at any other time, Church history has an opportunity of rendering greater service in the seminary curriculum. It seems that professors of Church history, without neglecting either dogmatic theology or apologetics, could, with profit to the seminarians, shift some of the emphasis to the history of moral theology. At least, the emphasis could be more equally distributed among the various theological branches so that moral theology would receive its just share of service from Church history.

The social sciences, moreover, are closely related to moral theology. They must learn from the principles of moral theology the manner in which the virtues of justice and charity are to be applied to the lives of individuals and to society. The development of many of the social and eco-

conomic problems of our own day would be more clearly understood if the history of moral theology were written.

Social culture and social progress are unthinkable apart from the doctrines of Christ. And yet the social sciences seem to have had too little contact with the principles of Christ's Gospel. In the fascinating search for the laws that dominated human progress in the past, the field has been abandoned to the materialist, the economist, and the non-Catholic sociologist. The so-called socio-historical theory, or the theory of economic determinism, cannot, of course, be summarily dismissed. It contains too much that is true. Economic motives and economic institutions have always exerted a profound influence on individuals and on society. Hostility to the Church has been based on economic motives more often than some are willing to admit, and many popular movements which seemed to be political, were really economic and, therefore, of vital concern to morality and religion. But in its extreme form this theory cannot be accepted. Influences which were not economic must, likewise, be taken into account. Some attention must be given, for example, to the history of charity in the Church and to the history of the far-reaching social influence of the Church's legislation. In teaching Church history, especially, more emphasis could be given to the manner in which "popes, councils, universities and monasteries, theologians and canonists, busied themselves with the problems of their day, with problems such as usury, rent, coinage, fair wages, just prices, partnerships, exchange, population, unearned income, war and peace, infringement of the government on the forest, pasture, and water rights of the people, etc." By increasing its service to moral theology, Church history in the seminary, it seems, would at the same time stimulate interest in the history and development of social questions.

The teaching of Church history in the seminaries, however, demands that the history of the Church be considered in itself and in its relations with general history, as well

as in its relations with the other sacred sciences. The history of the Church is so closely related to General History, especially during certain centuries such as the Middle Ages, that the one cannot be separated from the other. It would be absurd to "attempt to study or teach Church history in a vacuum." And it would be equally absurd to attempt to understand general history apart from the history of the Church.

For this reason historians cannot and generally do not wish to overlook the Church as an important factor in the developments and events of history. All will readily admit that the Church has exerted its influence on the political, the social, the economic, the cultural, and the religious life of those parts of the world where the Church has been established and organized. Yet these same historians very frequently disagree among themselves in their attempts to account for that influence. Because of their divergent interpretations of the nature and purpose of the Church, they will offer different reasons for the Church's influence in history; they will advance different explanations of the manner in which that influence was exerted; and will make different estimates of the effects of that influence on the development of nations.

Professor Carlton J. H. Hayes, in his address as president of the American Catholic Historical Association a few years ago, remarked that the writers of history are at present "influenced by a novel spirit." This novel spirit is due, he says, to the "so-called scientific school of history," and to "the rise of religious agnosticism" which tends to call into doubt "the truth or utility of any form of Christianity or of any supernatural religion." The outcome of this tendency is that "reputable historians of Europe and the United States are divided, not so much into time-honored categories of Catholic and Protestant, as into the novel one of Christian and Agnostic." As a consequence of this novel spirit, "all historians who are worthy of the name strive to be scientific, to be accurate,

and fair. Of course, there are differences of emphasis and of interpretation between scientific Catholic historians and scientific non-Catholic historians, but there has been, of late, a marked growth of mutual respect and influence."

Professors of Church history in the seminaries naturally admire and respect this novel spirit in its efforts to be scientific, to be accurate, to be objective, and to be fair to the Church. The use, or rather the misuse of history, for the purpose of making direct attacks on the Church is perhaps not as frequent today as it was several decades ago. But this practice, if less frequent, has not been entirely discarded, nor have the results of its earlier efforts entirely disappeared. Monsignor Guilday has given us the significant warning that "the textbooks of our colleges and schools, with rare exceptions, have not caught up with the work of the new school of historians." They may avoid open abuse and direct attack. But, consciously or unconsciously, they are frequently based on anti-Catholic traditions about such subjects as the papacy, the primacy, infallibility, simony, nepotism, immorality, theocracy, monasticism, and the religious life.

But the professors of Church history in the seminaries are more concerned about the second effect of this novel spirit. They are aware that subtle powers of damage to the Church's true position and influence in history are lurking in the "differences of emphasis and of interpretation between scientific Catholic historians and scientific non-Catholic historians." They fear, especially, the emphasis and interpretation that are given under the influence of religious agnosticism which doubts the truth or usefulness of Christianity or of any supernatural religion. Any spirit which doubts the truth or utility of supernatural religion cannot be expected to account correctly for all the factors, especially the spiritual factors, which enter into the Church's contribution to history. Any spirit which questions the truth or utility of Christianity cannot be ex-

pected to determine properly the Church's position in the development of Christian civilization and culture.

Many of the recognized standard textbooks of history that are being used in our colleges and universities reflect this novel spirit. They apparently strive to be scientific and objective. They attempt to state facts accurately. But the significance of these facts is too frequently incorrectly evaluated. They are presented in a spirit of misunderstanding, misinterpretation, or even in a spirit of dangerous generalized interpretation. The importance of the Church's position and influence in history is admitted. But the Church is judged as any human institution, such as capitalism, feudalism, knighthood, or any of the various political forms of government. Its very expansion in the world is attributed to materialistic needs and to natural causes alone. Its influence on the actions of men and on the development of nations is evaluated by purely human standards. Very little notice is given to the Divinity of its Founder, the supernatural character of its doctrine, or to the supernatural purpose of its existence.

This "novel spirit" is in many ways more harmful to the Church than the older attitude of open hostility and direct attack. Alleged historical facts can be verified or disproved. Myths, half-truths, and deliberate falsehoods ultimately defeat their own purpose. Even the misuse of actual facts is capable of scientific correction through honest scholarship and investigation. But the novel spirit is more elusive. The attempt to be objective, the appearance of being accurate and fair, can be very misleading. Frequently, the Church's true position and the real extent of its influence in history are not given. Silence or vague insinuation is sometimes more deadly than a frank statement of facts. The best interests of the Church are not served by differences of emphasis and of interpretation. Generalized interpretation, especially, which in reality is very often misunderstanding or misinterpretation, is very dangerous to the Church's position in history. If it is inten-

tional, it is insidious; if it is unintentional, it is difficult to detect. But whether it is intentional or unintentional it is difficult to counteract.

The importance of this tendency cannot be overestimated. In the higher schools, especially in colleges and universities, the intellectual atmosphere of the country is generated. Because of apparent efforts to be objective and scientific along with differences of emphasis and interpretation the real significance of the Church's position in history is obscured or blotted out entirely. It is necessary for the clergy to be aware of this tendency in order to be able to defend the Church against an attitude, not of open hostility, but of misunderstanding, misinterpretation, and misjudgment.

There are, then, several points which might be offered for discussion: Should professors of Church history in the seminary make any efforts to place Church history at the service of moral theology, as well as at the service of dogma and apologetics; should they recognize the current need of social studies by emphasizing the history of the Church's influence in the development of social and economic problems; should they give some attention to the "novel spirit" in the writing of history and its consequent attitude towards the Church, an attitude which has almost supplanted the older attitude of open abuse and direct attack which was so evident in the misuse or abuse of history?

OBJECTIVES OF A SOCIAL-SCIENCE COURSE IN A SEMINARY CURRICULUM

MOST REV. ALOISIUS J. MUENCH, DD., BISHOP OF FARGO,
N. DAK.

The social encyclicals of the Roman Pontiffs have made unnecessary further discussion of the question whether or not a Social-Science Course should be a part of the curriculum of a seminary. Pope Leo XIII implied the need of social education for the seminarist, when he said: "Every minister of holy religion must throw into the conflict all the energy of his mind and all the strength of his endurance."¹ If, however, doubt remained whether a special course of social study was to be made part of the training of a seminarist, it was removed by the explicit injunction of Pope Pius XI in his Encyclical on the Reconstruction of the Social Order. Writing of the duty of the clergy to select and train lay-apostles in the field of social action, he declared: "No easy task is here imposed upon the clergy; wherefore all candidates for the sacred priesthood shall be prepared adequately to meet it by intense study of social matters."² The times are critical. To use another thought of our Holy Father, new methods of apostolate, more adapted to modern needs, must be planned and applied in these days of great crisis.³ The training for such methods must be begun in the seminary.

Assuming, then, the necessity of special training of the seminarist in the field of Catholic social thought and action, we may address ourselves to the question, "What should be the Objectives of a Social-Science Course in the Curriculum of a Seminary?"

The approach to the answer of this question may be two-fold—negative and positive.

¹ Leo XIII, *Rerum Novarum*, Ed. ICTS, p. 31, Brooklyn, N. Y.

² Pius XI, *Reconstruction of the Social Order*, n. 142, Ed. Catholic Social Guild, Oxford.

³ Pius XI, *Atheistic Communism*, n. 62, Ed. N. C. W. C.

First, it will be helpful to show what should not be among the objectives of such a course.

It should not be an objective of such a course to train seminarists in the technique of either economics or sociology. On this point, our Holy Father, vindicating the right of the Church to speak with authority on the social question, has very clearly expressed his mind. "Matters of technique," he said, "are not within the scope of Catholic social action. But the Church never can relinquish her God-given task of interposing her authority, not indeed, in matters of technique for which she has neither the equipment nor the mission, but in all those that fall under the moral law."⁴ In his Encyclical on the Church of Mexico, addressed to the Mexican Hierarchy, he declared very emphatically: "Catholic action shall never take the responsibility in matters that are purely technical, financial, or economic, because such matters lie outside the scope and purpose of Catholic Action."⁵

"We have not the mission in matters of technique," he declared. This mission of the priest is to save souls. All his activity in social matters should be focused on this mission. For this reason, the Church has wisely excluded the priest from all participation in business affairs; she does not want him to talk and act like a worldling. Events in Europe, since the beginning of the century, have proved the unwisdom of clerics getting into politics. Forced to play the role of politicians, some priests became so involved in partisan politics that the enemy, seeing the false position in which they placed themselves, raised the cry of "Political Catholicism." Every defense of the Church in legitimate fields of activity is today stamped by dictators, fascistic and communistic alike, if displeasing to them, as "Political Catholicism." They outdo the chief priests and scribes of another day with their cry against Christ that

⁴ Pope Pius XI, *Reconstruction of the Social Order*, n. 41; cf. Also *Atheistic Communism*, n. 34.

⁵ Pius XI, *Church in Mexico*, n.

he stirred up the people to sedition against the government. The mistakes of a few clerical politicians are quickly used as branding irons with which to mark all priests of the Church.

Because of the fatal consequences arising from partisan political activity, no matter how much justified by the events of the times, the Holy See instructed Bishops in Europe a few years ago to have priests withdraw from the political arena. Last year, Cardinal Verdier of Paris issued strict regulations to his clergy with regard to any activities of theirs that might have even the semblance of politics.

Economic and social questions are so much intertwined with political programs that priests with a "messiah complex" easily fall prey to the temptation of seeking support for their social-reform measures from political machines. Politicians know what the influence of a priest is among his people, and do not scruple in the least to use the priest for their political purposes.

The seminarist should be warned often in the course of his social-science studies to steer his path clear of the pitfalls of partisan politics.

The Holy Father, furthermore, sagely remarked that for matters of technique we have not the equipment. He is right. Finance and business are highly specialized fields. A mere glance at the bibliography of finance, labor, or business economics, shows how vast is the field and how complicated the problems. When a priest ventures into these fields to speak with dogmatic finality on the intricate activities they encompass, he looks as ridiculous to men whose training and daily thought is with business and finance, as a business man looks to us when he essays to discourse on the immortality of the soul or the religious implications of evolution. What is worse, the ridicule with which one priest is viewed soon begins to be ridicule heaped upon all priests, and through them upon the Church. At least such generalizations are among the commonest of

human frailties. Pope Pius XI has given us a shining example of what not to do. Although the reconstruction of the social order centers in the reestablishment of a corporative society through corporative groups, called also vocational or functional groups, with all the emphasis he has placed on them as vital units of an organic society life, he, nevertheless, makes the terse comment: "It is hardly necessary to note that what Leo XIII taught concerning the form of political government, can in due measure be applied also to professional corporations. Here, too, men may choose whatever form they please, provided that both justice and the common good be taken into account."⁶ If the Church is indifferent to political forms of Government and to corporative forms of organic society, should we not conclude that she is indifferent also to forms of money and credit, forms of banking structures, forms of labor unions, forms of business enterprise, and whatever other forms economic and social circumstances may originate? These are matters of technique, and not of morality. For their evolvment, we are not competent, because we have not the equipment. Catholic laymen should be the spokesmen for such reforms, if they are deemed vital to a realization of social justice. If Catholic laymen are not competent, so much the more is it a pity that they have not been trained. In such training, the priest must find his task. On this point, the words of Pius XI are clear beyond a doubt.

With all this, the seminarist should be impressed in season and out of season, so that observing due humility in recognition of his incompetence and due prudence in distinguishing clearly what is his priestly mission, and what is not, he may not become a false prophet to his people.

Secondly, however, what are the positive objectives of a Social-Science Course for seminarist?

First of all, their learning in this field must be healthily modern. In his Encyclical on the Catholic Priesthood, Pope

⁶ Pius XI, *Reconstruction of the Social Order*, n. 86.

Pius XI uses this phrase. He himself does not shun modernity; by his own acts he has proved that he does not. He wants his priests to be like the Church, "at home in all times and in all places," furthering healthy initiative even with daring progress, because priests must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of their day.⁷ The priest would be ill-equipped to meet the needs of the times if his training in social problems would be neglected; but, his learning should be healthily modern; it must have grown out of the social traditions of the Church. Therefore, it is highly desirable that a special text for seminarists be written that will give proper place to the socio-religious and socio-moral principles and ideals of Catholic thought and Catholic tradition. No such a text has yet been written.

Then, the course should be adequate to give enough background to the required studies of the social question. To fit such an adequate social-science course into a seminary curriculum is not an easy task, as all seminary authorities well know. The seminarist's day is already well filled with classes and hours of study. Revived interest in historical, philosophical, and theological studies has made new and greater demands upon both professor and seminarist; to cite only two branches of study by way of example—scripture and canon law.

Allow me, nevertheless, to suggest a plan, feasible, I hope, and adjustable also to the varied circumstances of different seminaries.

A professor specially trained in social economics should be on the faculty of every seminary. The Holy Father envisages for his program of social reform such specially trained men. Addressing the Bishops of the Church, he writes: "But it is particularly necessary that they whom you specially select and devote to this work, should show themselves endowed with a keen sense of justice, ready to

⁷ *Catholic Priesthood*, cf. Walsh, O.S.B., *The Priest, God, and the World*, p. 89 sq. Benziger, New York, 1937.

oppose with manly consistency unjust claims and unjust actions; should avoid every extreme with consummate prudence and discretion; and who are, above all, thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly, yet gently, to the laws of equity and justice." ⁸ There is enough work in the course of a week for a full time social-science professor if the course of social science is well planned and complete.

May I suggest for further discussion in this group, the plan as outlined herewith. The ground work of social studies should be laid in the second year of philosophy. In this year, the men correspond to seniors in a college or university; they are mature of mind and have had the advantage of a fine classical training; they are, therefore, fully equipped to do the work required. The fundamentals of social economics should be imparted during this year; at least three hours of lecture or conference a week should be allotted to the course. This is little enough, as those well know who are familiar with the field. It goes without saying that the ultimate mission of the priest should be kept in mind throughout the whole course; matters not pertinent or too specialized should be carefully eliminated.

Lest the learning acquired and the interest won be lost during the four succeeding years of theology, a further task awaits the social-science professor. He should be deputed, after conference, of course, with the respective professors of the branches to be mentioned, to give special lectures to the students of Church history on the works of charity of the Church in different centuries, and on the guilds of the Middle Ages, together with the teaching of the scholastics on property, a just price, trade, and allied subjects; lectures to the students of canon law on the teaching of the Church on interest and usury, the development of the teaching and its application to our times, as well as on the social implications of the Church's matrimonial

⁸ Pope Pius XI, *Reconstruction of the Social Order*, n. 142.

legislation; lectures to the students of Sacred Scripture on the social traditions of the Jews, especially those connected with the Mosaic injunctions on land ownership, interest, the poor, hospitality to the stranger, and similar topics; lectures to the students of moral theology, on the virtues of justice, equity, liberality, and charity, as well as on the vices of avarice, greed, and lust, with respect to which the *Secunda Secundae* of the *Summa Theologica* is a veritable mine of information, on the relationships between master and servant, capital and labor, employer and employe, on the meaning and scope of social justice and social charity, and on the social and economic consequences of birth control, and forty-seven other different subjects; perhaps, lectures also to students in dogmatic theology on the social value of divine worship, the sacraments, veneration of the saints, and so on. Whole sections of pastoral theology will have to be rewritten in view of the pressing injunctions addressed by the Holy Father to Bishops and Priests to look after the instruction of adolescent youth, to form discussion clubs for the study of Christian social principles, and the establishment of parish societies in which workmen will be properly instructed and supported in their faith because of the dangers they must face in their daily contacts with socialistic and communistic agitators in shop and factory. This phase of the pastoral ministry, let us frankly state, has been sorely neglected.

It goes without saying that a tie-in course of this kind would have to be well planned and well executed to be of value. If given by a priest-professor specially trained for this branch, it will be a course that not only will have depth of thought and richness in presentation, but also will have definite and unified objectives aiming always at the great spiritual mission of the priest. In addition, the professor of social science could direct a St. Vincent de Paul Conference among seminarists, or a St. Camillus Society, or some other organization, if permitted by seminary authorities, that deals with practical phases of Cath-

olic social action. If, finally, under his direction a summer conference for priests were held, a course in urban or rural pastoral theology, with special reference to social problems arising in the pastoral ministry, a well-rounded and well-balanced course of social training would be provided for the priests of our day.

Finally, a course in social science should be inspired by the principles of ascetical theology. The priest should go among the poor, but in order to do so effectively, he himself should lead a life which is humble, poor, and disinterested. In this regard, how earnest and solemn is the exhortation of Pope Pius XI, which he addressed to the Priests of the world in his Encyclical on Atheistic Communism. "But the most efficacious means of apostolate among the poor and lowly is the priests's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical on the Catholic Priesthood. Especially needful, however, for the present situation is the shining example of a life which is humble, poor, and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: 'The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head.' A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco, and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty 'sounding brass' and a useless 'tinkling cymbal.' Too often, indeed, he will be a hindrance rather than instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation

to conduct himself in very truth as a father of the poor.”⁹

With these words our Holy Father has set out into special prominence the role of the seminary's spiritual director. If with his aid Holy Mother Church will obtain for her priesthood, apostles of the poor, not selfish worldlings or mercenary hirelings, but men who take the poor to their hearts because they themselves are poor in spirit, blessed then, indeed, will be the work of the priest in the apostolate of Catholic Social Action.

⁹ Pope Pius XI, *Atheistic Communism*, n. 63.

LITURGY IN OUR SEMINARIES

SOME PRACTICAL SUGGESTIONS

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When the subject of this paper was assigned, a special request was made to discuss the practical means for fostering the liturgy and the liturgical movement among the seminarians of both our major and minor seminaries.

But a caution is necessary. The liturgical movement will fail if the sole emphasis is placed on the merely so-called means. The liturgical movement means, first of all, a change of attitude, or, at least, the development of a proper attitude towards the liturgy. It means a proper understanding of the place occupied by the liturgy in the total scheme of our religion, that as we believe by way of dogma, and as we regulate our actions by the guidance of morals in accord with that dogma, so we also pray in the liturgy what we believe as dogma and carry out by our actions in life. Having established in our own minds and in the minds of our seminarians this intimate connection between faith, life, and liturgy, then will our employment of the practical begin to take its proper effects. It is with this in mind that some practical suggestions are ventured in this paper.

I

LITURGICAL DISCUSSIONS AT PAST CONVENTIONS

Before entering upon the practical, we should note also that the considerations which are necessary as preliminaries to this paper have already been taken care of quite adequately at previous meetings of the seminary sections of the N. C. E. A. The meeting today must naturally be another step forward from what has already been dis-

cussed in the past and, let us hope, been acted upon soon after the meetings.

Looking over the reports of past years, we find that the liturgy, liturgical chant, and the liturgical movement have all been favorite subjects, and rightly so, with the seminary sections of the N. C. E. A.

As far back as 1920, the Reverend Doctor Edwin Ryan presented a lone pioneer paper on "The Teaching of Liturgy in the Seminary." What he said at that time is rather significant even to this day.

In 1931, at one of the discussions, it was strongly pointed out that in order to promote solid devotion to the Holy Eucharist the seminarians should be urged to study the Mass thoroughly and to follow the Mass daily with a missal. The seminarian, they said, "must be 'steeped' in the wisdom of the liturgy if he wishes to communicate it to others."

In 1932, two papers were given, one on the "Importance of the Liturgy," and the other on the "Importance to Seminarians of the Present Liturgical Movement." The discussions pointed out that "devotion to rubrics alone is apt to lead to a 'professionalism' which does not inspire reverence," and that "we must not confuse liturgy with rubrics," and that "a better understanding of the liturgy will be assured if the full meaning of the Mystical Body is better understood." Another discussion brought out that the "modern liturgical movement aims to promote Christ-like life," and that the "liturgical movement is not merely the observance of external forms and signs; it aims at a fuller meaning and development of spiritual life, pointing out the reason for self-immolation, humility, and self-sacrifice." This discussion ended with the question: "How can the seminary get back of the liturgical movement?" One of the resolutions in 1932 was as follows:

"We pledge our wholehearted cooperation to the efforts that are now being made to increase the knowledge and love of the liturgy among the faithful and we recommend that continued and systematic atten-

tion be given in the seminaries to the aims and to the activities which advance the liturgical movement."

In 1933, a discussion brought out that seminarians would profit still more from work done along liturgical lines in the seminary "if preparatory work regarding the liturgical movement were undertaken in the high schools and colleges from which they came."

At the convention last year, the importance of the liturgy in the spiritual life of the seminarian was again stressed in several excellent papers given by Fathers McGowan, Gruden, Markle, and Hellriegel. A special plea was made to simplify the seminarian's spiritual life, "which is today so highly complicated by our insistence on so many extraliturgical religious exercises." This was followed with the suggestion that more stress be placed on the liturgical life of the seminarian.

A discussion of the practical means for fostering the liturgy in our seminaries and for making the liturgy a powerful influence in the spiritual life of our seminarians is, therefore, very much in place at the convention of this year. In discussing such practical means in this paper, we take it for granted that all the ideals expressed so earnestly at past conventions are still very desirable objectives. The wishes of Pius X and Pius XI with regard to the liturgy and sacred chant are, likewise, here presupposed. So, too, the aims and ideals of the liturgical movement; such as, the active and intelligent participation of the faithful in the liturgy, especially in the Mass, the restoration of Sunday High Mass and Vespers to their traditional place of honor, the restoration of the seasons and feasts of the liturgical year to the place of esteem and influence they should have in the lives of the faithful.

The real problem before us is, therefore, a practical one: By what practical means can we hope to attain these ideals, these aims of the liturgical movement in our major and minor seminaries, and what is the answer to some of the difficulties so often attending the use of these means?

II

COMMON MEANS

There are certain common means which can be made use of in both major and minor seminaries, and can be introduced for any group or for all of the seminarians at any time, regardless of how far or how little advanced they are in their courses. But the sooner these means are made use of, the better. Such are: Regular training in liturgical chant, the *Missa Recitata* or Dialog Mass, common recitation or singing of Compline in the evening, the common recitation of Prime and the other small Hours in the morning, the private recitation of those parts of divine Office not said in common, Sunday Vespers chanted in common, High Mass chanted on Sundays and feasts, frequent Solemn High Mass at least in major seminaries, daily use of the missal, a liturgical bulletin board, liturgical orientation of devotions, meditations, and conferences. A word about each of these:

(1) *Regular Training in Liturgical Chant.* The words of Pius XI on this point are almost stunning when one reads them for the first time:

"All those who aspire to the priesthood, whether in seminaries or in religious houses, from their earliest years are to be taught Gregorian chant and sacred music. At that age, they are able more easily to learn to sing, and to modify, if not entirely to overcome, any defects in their voices, which in later years would be quite incurable. Instruction in music and singing must be begun in the elementary, and continued in the higher classes. In this way, those who are about to receive sacred orders, having become gradually experienced in chant, will be able during their theological course quite easily to undertake the higher and 'aesthetic' study of plainsong and sacred music, of polyphony and the organ, concerning which the clergy ought to have a thorough knowledge.

"In seminaries, and in other houses of study for the formation of the clergy both secular and regular,

there should be a frequent and almost daily lecture or practice, however short, in Gregorian and sacred music. If this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects. Thus a more complete education of both clergy in liturgical music will result in the restoration to its former dignity and splendor of the choral Office, a most important part of divine worship; moreover, the *scholae* and choirs will be invested again with their ancient glory.”¹

To make these words practical, every seminary, even the minor seminaries, should seek to have, not only regular courses in chant, but also and at least High Mass and Vespers sung on Sundays and feast days, to be sung by the seminarians themselves. While a few may be chosen to form a *schola cantorum*, all should join the congregational singing of those parts not reserved to the chanters.

(2) *The Missa Recitata*. The difficulties and prejudices relative to the Dialog Mass easily disappear if we consider the nature of this practice. The *Missa Recitata* is a Low Mass, not a species of High Mass, nor a substitute for the High Mass. It should, therefore, retain the characteristics of a Low Mass. Strictly speaking, there are no rubrics which positively govern the *Missa Recitata*, although there is the famous decree of August 4, 1922 (no. 4375) of the S.R.C., which allows the people to answer the prayers of Mass collectively and aloud, provided that no confusion results. This is also in accord with certain rubrics still to be found in the *Missale Romanum*. Authors now agree that this decree was in no way intended to condemn the *Missa Recitata*, although one or the other writer did think so at first. Since there are a number of ways in which this practice is being carried out at present, considerable misunderstanding has often arisen. Our seminaries ought to follow the more tried and universally accepted custom; viz., that the people together with the server answer (in Latin)

¹ Pius XI, *Divini Cultus Sanctitatem*, Dec. 20, 1938.

those responses ordinarily said by the server alone (in place of the people). Besides this, they also say the *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei* together with the priest, after the latter has intoned the first words of these parts. Before Holy Communion, they say the *Confiteor* together aloud, answer *Amen* (twice), and say the *Domine non sum dignus* with the priest, after the latter has said the *Ecce Agnus Dei* alone. A strict adherence to this form of the Dialog Mass, without any additions in English or otherwise, will avoid abuses and will, therefore, not incur the displeasure of the Holy See which has implicitly sanctioned this particular form.

Much more might be said on this subject. In fact, a whole paper might well be devoted to the history and licitness of the Dialog Mass.² But a thorough oral discussion will likely clear up the various problems better than could be done in this paper.

(3) *The Divine Office in the Seminary.* It seems rather illogical to wait until the last few weeks before ordination to the subdiaconate to initiate the candidates into the mechanics of the divine Office, not to speak of the instruction necessary for a proper understanding of the Office itself. In order to instill a real love and understanding of the divine Office in the future priest, the public and private praying of the Roman Breviary should be introduced as much and as early as possible into our seminaries. A minimum would be the common recitation of Compline each evening, and the singing of Compline on Sundays and feasts, if not every day. The common recitation of Prime, and even of Terce, Sext, and None, should be the regular morning prayer in major seminaries. Before the noonday meal, a few minutes of the time given to particular examination of conscience might be used for the recitation of Sext. None could be said in common as a fitting introduction to the afternoon period of spiritual reading. The sing-

² See *Orate Fratres*, Vol. VII, pp. 77-84, for a rather complete treatment.

ing of Vespers on Sundays and feasts has already been mentioned above. As to the rest of the Office, seminarians can, in their earlier years especially, be induced to pray some if not all of this in private each day, or as much as their time allows, provided we give them the necessary instruction and proper encouragement during their first years in the seminary, or even before they enter the major seminary. As to breviaries, they should be able to obtain an old set from some priest friend. I mention this because it is often a principal objection. The use of an old set will obviate the necessity of buying a new one. Having thus learned to love the divine Office at an early age, the canonical obligation imposed upon the newly ordained subdeacons will not seem such an overwhelming burden, as it does to many without such previous and gradual introduction to the prayer of the Church.

(4) *Solemn High Mass in Major Seminaries.* The reason for advocating frequent solemn High Mass in major seminaries, and also quite often in minor seminaries is obvious. Such a custom will, not only give occasion for proper training in ceremonies, but will also provide a proper background for a correct understanding of the Mass itself.

(5) *Daily Use of the Missal.* The daily use of the missal should be advocated as the best practical way of assisting at Mass, and as the only practical way of steeping the future priest in the spiritual wealth of the missal, which, with the breviary and ritual, is the official book of the priest as priest. His acquaintance with it should, therefore, be most intimate, and should be begun, not on the day of his ordination or only shortly before, but should be fostered during many years preceding his ordination.

(6) *Liturgical Bulletin Board.* A special bulletin board set aside only for religious and liturgical data will also prove to be a practical means for fostering an interest in the liturgy. Large liturgical charts descriptive of the liturgy for Sundays and feast days are now available. In

some seminaries, colored reproductions of classic and semi-classic paintings illustrating the liturgy of the day or the season are posted on the bulletin board, together with a few briefly written sentences or paragraphs by way of explanation. A bulletin board, if well supervised, will not fail to arouse the interest of even the most indifferent.

(7) *Liturgical Orientation of Devotions.* Devotions, popular and private, should emanate from and be inspired by the liturgy itself. In no case should they be contrary to, interfere with, or be a substitute for liturgical functions themselves. Devotions should, even in their external form, express in some way or other, the spirit of the prayers of the Church. Experience shows that the popularity of devotions so orientated in the objective piety of the liturgy is more lasting and more wholesome for the piety of the people than the fleeting enthusiasm shown for prayers and devotions based on the purely subjective piety of some individual writer. Proper moderation and orientation of devotions in our seminaries are, therefore, very important for the spiritual training of those who are destined to help in molding the piety of the faithful.

In this connection, the seminarians should be shown also how to base their daily meditation on the liturgy of the Mass for the day, by way of remote preparation for liturgically orientated preaching; and the public conferences given to the seminarians should, likewise, be based upon and receive their principal inspiration from the liturgy of the day or the season.

(8) *General Liturgical Correctness.* Finally, we should not overlook the great importance of general liturgical correctness throughout all that pertains to the liturgy in the seminary itself. The seminary chapel and altar should be a model of rubrical correctness and liturgical art; the serving of the ministers at the altar should be carefully and regularly supervised by some one who is competent and interested in doing so; the priests in the seminary should be such as celebrate Mass with due reverence and edification.

All this leaves an unconscious but lasting impression on the minds of our young candidates, who will model their future liturgical practices accordingly.

(9) Another means, the common recitation of *Table Prayers* as given in the breviary, needs no special comment.

III

SPECIFIC MEANS

Looking at the single units or departments of the seminary, there are again certain possibilities which should not be overlooked in our efforts to advance the cause of the liturgy.

(1) *High-School Religion Courses in the Preparatory Seminary.* In the first place, the high-school religion courses in our minor seminaries should provide a simple but fundamental course in the Bible, as a basis for understanding the ever-changing variety of Scriptural passages used in the liturgy. High-school candidates should each possess a missal and be thoroughly instructed in the use of it. Further instructions should be given to explain the Mass as a sacrifice, also to be lived in our daily lives. The structure of the Mass and its parts, and the nature and structure of the liturgical year should, likewise, form an integral part of the high-school religion courses. In fact, as all courses in religion, so these too should be a practical means for bringing our candidates to a more active and intelligent participation in the liturgy, which, as Pope Pius X assures us, is the "primary and indispensable source of the true Christian spirit."

(2) *Junior College Religion Courses in the Preparatory Seminary.* Pursuing the principle just enunciated, I would suggest the following treatment of religion for our candidates during their first two years of college, having in mind always that the teaching of religion means more than merely imparting knowledge, that it must be dynamic and influence the very lives of our candidates, and that it should

not only have a liturgical background, but should also lead up to the liturgy itself. The question is mostly one of approach and attitude rather than of doctrine.

In the FIRST YEAR OF COLLEGE a survey of the Christian life is in order. This can be made both interesting and inspirational if it is explicitly centered in Christ and in the Christ-life which every Christian should develop within himself. We might do this as follows:

PART ONE. Emphasize the dogmas of the existence of God, creation, original sin and its consequences as preliminary to the Incarnation and Redemption, which latter are then particularly viewed as the source of the Christ-life of grace within us. This life of grace is then described as the new creation, the reign of love, and active membership in the Mystical Body of Christ, all of which brings out sharply the distinction between the Old and New Testament, this being often neglected or misunderstood.

PART TWO. We next treat of the Church and the sacraments and the sacramentals as the divinely appointed means for conveying this Christ-life of grace to the soul. The Church is viewed in its totality, as the Mystical Body of Christ (the continuation of Christ), and as making possible the Communion of Saints, and as a visible society (a visible head, a visible hierarchy, visible members, and visible separation or excommunication). The liturgy is stressed throughout as the divine life of the Church. The sacramental system is explained and each of the sacraments is taken in order as a special channel of grace. Sacramentals of the hearth and home, farm and factory are specifically treated.

PART THREE. After this, the actual living of the Christian life is taken through, by treating of the commandments (as laws of love in the New Testament), of prayer (the Lord's prayer, and the prayers of the Church, the divine Office), of Christian perfection (the virtues, gifts, beatitudes, and counsels of perfection), and finally of death,

judgment, resurrection, and life in heaven, the end of our life upon earth.

In planning the religion course for the SECOND YEAR OF COLLEGE, it is understood that the first- and second-year classes be separate. This is imperative for any successful and progressive teaching of religion, even in college, and we should willingly make the sacrifice necessary to bring this about in our seminaries. In the second year, we might more explicitly seek to give our candidates a pleasant (as opposed to dry and uninteresting) foretaste of dogmatic theology. This should serve also as a firm foundation in faith for the study of philosophy in the third and fourth years of college. To give such a course in the second year of college a liturgical background, I would suggest a plan similar to the one recently evolved in a German work of theology for the layman (Dom Leo Rudloff, O.S.B.: *Laiendogmatik*), soon to be published in English.

By way of INTRODUCTION, various terms are explained: religion, revelation, faith, teaching office of the Church, infallibility, sources of revelation, formulas of faith (symbols or Creeds).

PART ONE. God, the Trinity, creation and Redemption are explained as God's eternal plan of creation and salvation.

PART TWO. This treats of the carrying out of the plan of salvation: the necessity of Redemption (original justice and original sin), and Redemption itself (the Redeemer, the Mother of the Redeemer, the Redemption, the risen Redeemer).

PART THREE. Application of the Redemption (our sanctification): God the Sanctifier (the Holy Ghost), the sanctifying community (the Church), the means of sanctification (the sacraments and sacramentals), and the final consummation (death, judgment, eternal death, eternal life, and the general judgment of the world).

If I may again emphasize, it should be noted that the im-

portant thing in all this is the manner and attitude of approach to Catholic doctrine.

(3) *Liturgical Study Clubs.* Since the subject of liturgical study clubs in our seminaries has already been discussed at previous conventions, and since there are such study clubs functioning successfully in most of our seminaries, I shall only mention these here as another important and practical means for promoting active interest in the liturgy, and recall also that it seems most advisable to have the philosophical and theological students in separate groups for liturgical discussion clubs.

(4) *The Seminary Course in Liturgics.* We come to the final but not the least important topic in this paper, the courses given to the theological students in liturgics, or the study of the liturgy in the classroom under the guidance of the seminary professor of liturgy. It is a topic that would merit a special paper and discussion for the purpose of coming to some general agreement as to the subject-matter to be taught in the liturgy courses, the number of hours and semesters to be devoted to the same, and the proper coordination of liturgical studies with the other sacred sciences.

For fear of transgressing the limits of your time and patience, I shall content myself with a few suggestions, which I believe others share with me.

Given the importance of the liturgy, now fully acknowledged, and given the concern which the Holy See has repeatedly shown both for active participation in the liturgy and for the proper understanding and carrying out of the same by the clergy, the seminary course in liturgics should be given the place it deserves. This is no plea to increase the heavy curriculum of studies in our major seminaries, but it is a plea that the courses for the study of the liturgy be extended at the very least over a period of two years (the third and fourth years of theology), and that the classes in liturgy meet at least twice a week during these years.

Another important suggestion concerns the subject-matter itself. This should be comprehensive and systematic, and not merely limited to a dry and narrow exposition of the essential rubrics and ceremonies. If I recall rightly, this is in accord with the express wishes of the Sacred Congregation of Seminaries and Universities not so many years ago. I know of no single textbook that would or could of itself (in a single volume) satisfy the needs of liturgical studies for the senior seminarians in our country. In such a broad and complicated field of details, this is practically impossible, nor is it necessary. The texts which have been published are either too detailed for classroom use, or are in several volumes, or are in some other way not practical for the needs of our seminarians. In fact, of excellent books and treatises on the liturgy there are plenty. Most of them, however, being limited to some particular field of liturgical study, are apt to cause confusion in the minds of the uninitiated. In order to obviate this difficulty and to make our courses in liturgics more comprehensive and well balanced and adapted to the needs of our country, I would strongly urge that some competent seminary professor of liturgy present us with a rather detailed and systematic study outline which covers the entire field of liturgics, and which, being divided into units, has a considerable list of references appended to each of these units. Such an outline would not only give our courses in liturgics a comprehensive quality, but would also be a valuable guide for professor and student. It would make possible a more intelligent use of the vast amount of literature available on the liturgy, which, if not properly sifted and evaluated, will continue to gather dust on the shelves of the library or, what is worse, continue to confuse the readers by its often very highly specialized character or by its utter lack of an up-to-date scientific approach as conceived in the light of modern liturgical research.

In order to make my suggestion more clear, I am adding a sketch of the whole field of liturgics as I conceive it to be

practical for our seminary courses in the liturgy, hoping that some one may be sufficiently inspired to work it out as suggested above. The general idea of the sketch here presented is to provide for third theologians a thorough study of the liturgy in general, the history of the Roman rite, and a fundamental explanation of the various liturgical functions of the same Roman rite. During the fourth year of theology, the externals of the Roman rite are taken through in detail, including all the important rubrics and ceremonies. As to the mechanics of the divine Office, these should be given apart from the liturgy courses, although they are included in the sketch. They might, as in some places, be gradually acquired through actual practice during the years preceding ordination to the subdiaconate, and the candidates examined and further instructed in certain details if necessary just before ordination. This would fit in with the suggestions given above concerning the recitation of the divine Office during the early years of the seminary courses. Many of the ceremonies at the altar, too, can be learned from conscious observation *and* from private instruction given either singly or in groups, or as occasion demands. Only essential and critical points need then be treated by the professor of liturgy in the classroom. This will allow time for the adequate treatment of the nature and history of the liturgy in general, and a fundamental explanation of various liturgical functions, as called for in the sketch here given.

Finally, for the sake of further emphasis, this is not a question of adding more matter to the courses in liturgy, but rather one of providing a well-balanced synthesis of the entire field with a view to putting first things first and stressing what needs to be stressed. To accomplish this, and to make real liturgists (*leitourgoi*), not merely liturgiologists, rubricists, or antiquarians, out of our future priests, we must give them a total view of the liturgy; and it seems to me that only a detailed study outline with properly sifted and evaluated references, taken through in the

classroom under the guidance of a competent professor of liturgy, along with the other practical means that have been suggested in this paper, will bring us closer to the liturgical ideals of the Church, ideals which the seminary sections of the N. C. E. A. have not been slow in fostering and making their own.

THE LITURGY OF THE ROMAN RITE

A SUGGESTED OUTLINE FOR MAJOR SEMINARIES

General Introduction to the Study of the Roman Rite.

Classified Liturgical Bibliography.

Part One: The Catholic Liturgy in General.

- I. The Nature of the Liturgy in General.
- II. The Objective of Catholic Liturgical Worship.
- III. The Ministers of the Catholic Liturgy.
- IV. The Scope or Aims of the Catholic Liturgy.
- V. Some General Aspects of the Catholic Liturgy.
- VI. Liturgics, or Liturgical Science.
- VII. A Conspectus of Existing Christian Liturgies.
Appendix I. A Survey Study of the Catholic Eastern Rites.
Appendix II. Protestant Liturgies.

Part Two: History of the Roman Rite.

- VIII. The Origin and Early Formation of the Catholic Liturgy (First to Third Centuries inclusive).
- IX. The Development of Different Families of Liturgies (Fourth to Tenth Centuries inclusive).
- X. Reform and Decline of the Roman Rite with Local Varieties (Eleventh to Fifteenth Centuries inclusive).
- XI. Reform, Decline, and Final Restoration of the Roman Rite (Sixteenth to Nineteenth Centuries inclusive).
- XII. The Origin and Growth of the Modern Liturgical Movement (Twentieth Century).

Part Three: The Liturgy of the Roman Rite Explained.

- XIII. The Liturgical Year in the Roman Rite.
- XIV. Texts and Prayer Formulas of the Roman Rite.
- XV. The Sacrifice of the Mass—the Roman Missal.
- XVI. The Divine Office—The Roman Breviary.

- XVII. The Sacraments—The Roman Ritual and Pontifical.
- XVIII. The Sacramentals—The Roman Ritual and Pontifical.
- Appendix. Semi-liturgical and Non-liturgical Customs and Devotional Practices.

Part Four: The Externals of the Roman Rite.

- XIX. Roman Liturgical Law.
- XX. External Forms and Elements of the Roman Rite.
- XXI. The Liturgical Music of the Roman Rite.
- XXII. Places of Liturgical Worship in the Roman Rite.
- XXIII. Liturgical Vessels of the Roman Rite.
- XXIV. Liturgical Vestments and Vesture of the Roman Rite.

Part Five: The Ceremonies and General Rubrics of the Roman Rite.

- XXV. Essential Rubrics and Ceremonies for Recitation of the Divine Office (these are partly anticipated by actual practice during the early years of the seminary courses).
- XXVI. Rubrics and Ceremonies for Low Mass.
- XXVII. Rubrics and Ceremonies for Chanted High Mass.
- XXVIII. Rubrics and Ceremonies for Solemn High Mass (taught as occasion demands).
- XXIX. Rubrics and Ceremonies for Pontifical High Mass (taught as occasion demands).
- XXX. Rubrics and Ceremonies for Chanted Vespers and Benediction (taught partly as occasion demands).
- XXXI. Rubrics and Ceremonies for the Administration of the Sacraments (a practical study of the Roman Ritual itself).
- XXXII. Rubrics and Ceremonies Pertaining to the Sacramentals (a further practical study of the Roman Ritual itself, including parts of the Roman Pontifical).
- XXXIII. Rubrics and Ceremonies for Special Functions and solemnities (taught partly as occasion demands).
- XXXIV. Rubrical and Ceremonial Guidance for Altar Servers.
- XXXV. Rubrical and Ceremonial Guidance for Sacristans and Altar Societies.

THE USE OF PATROLOGY AND THE HISTORY OF DOGMAS IN THE TEACHING OF DOGMATIC THEOLOGY

REV. JOHN A. FLYNN, C.M., S.T.D., ST. VINCENT'S SEMINARY,
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Some time ago I conducted an "Interest-Survey" among a group of average seminarians. I wished to know for reasons—personal and otherwise—what subject in the seminary curriculum was most engaging to the mind of the average student. I asked what matter was most enticing?—what was the most provocative of thought?—what aroused most their inquisitiveness?—on what did they expend their best efforts of concentration?—to what did they devote most of their time?—by what were they stimulated to do further research work? The result of that inquiry was as follows: Fifty-two per cent answered moral theology; thirty-two per cent answered dogmatic theology; the remaining sixteen per cent said that they were most interested in either Sacred Scripture or Church history or sociology. I was particularly keen to ascertain the average mental reaction to dogmatic theology. So of those who did not choose that subject I further inquired: Why does not dogma have a greater appeal? I received a variety of responses. Some seemed satisfied to state that it was too dry. Others said that it entailed too much memorizing, especially of impractical definitions and syllogisms. Others said that it involved too much philosophy for which they had a marked distaste. Others failed to see its practical utility in the ministry. Expressing this last view in a more concrete fashion, others argued that it offered no solution to the present-day ethico-religious problems. So for these, and I suppose for many other reasons, the average student has but little interest in dogmatic theology. In many cases, I believe he regards it as a necessary evil. It is just another thing in seminary

life. He considers it in much the same way as a college boy considers a course which is necessary to procure the required number of graduation credits. Both quantitatively and qualitatively the practical benefits derived from the dogma course are at most problematical.

Of those students who expressed a decided preference for dogmatic theology, all agreed that there was the possibility of making it much more interesting. These I asked for suggestions as to how they thought this might be done. The majority replied that too little time was allotted to the practical phase of the course and too much time was given to speculation. One said if he knew as much about the historical background of the various dogmas as he did about their pertinent philosophy, he would feel much more satisfied. Others insisted that they derived some personal benefit from the course inasmuch as it gave them a more solid foundation for their own spirituality. At the same time they admitted that they were at a loss to know how they could use their knowledge to greater advantage when it came to the question of contributing something of real value toward the spirituality of others. For me these investigations have one very evident conclusion. The dogma course is not interesting because it is not sufficiently practical. It lacks practicality because the history of the various dogmas and their workable value are not sufficiently brought to light. Hence, I believe that dwelling at greater length on the historical background of the dogmas and on the way in which they have been used by the Fathers and Theologians of other ages would positively contribute to a greater manifestation of interest in the course on the part of the average student. For this reason, I hold that in the teaching of dogmatic theology, both patrology and the history of dogmas can be used to a far greater advantage than they are now being used. For if the average student is made to see the reason for every definition—the history in back of every *De Fide* decision—and how these definitions can give more solid and more lasting foundation to the spirituality of the

laity, then dogmatic theology will arouse greater interest, demand more concentration, cause livelier attention, and consequently will be studied with a keener appreciation and a far more burning zeal by every seminarian.

In suggesting patrology and the history of dogmas as a means of creating more interest in the study of dogmatic theology, I need only recall the very definite value both of these sciences always have had in the field of theology. Certainly, the argument "*Ex Traditione*" has not been placed in our texts as a mere space filler, or a kind of contributory argument that may be passed over. To prove this, we need but remember that the first authors of systematic theologies, such as Peter Lombard in the *Liber Sententiarum* and St. Thomas Aquinas in the *Summa Theologica*, give to this argument "*Ex Traditione*" as much development as was compatible with their restricted knowledge of patrology and patristics. One great reason among others why Suarez is a Prince among Theologians is his exceptional knowledge of the Fathers. Cardinal Du Perron has shown the value of patristics in his controversies with the Protestants. To some extent we may say the same of Saint Robert Bellarmine. Petavius and Cardinal Franzelin have used with admirable and telling effect this same argument "*Ex Traditione*." In our own times, we have theologians, such as Hurter, Tanquary, and Herve who have distinguished themselves in the use of patristics and who have given as thorough and as exhaustive a treatment of them as the limits of a textbook will allow. These men have dwelt on this argument because they have realized that the words of the Fathers contain something of definite and lasting worth. They have conceded to it far more time and space than to the *Rationes Theologicae*. With reverent awe and tender solicitude have they thumbed the pages of the Fathers and with great care and exactitude have they given us the fruit of their investigations.

The reason why these men have labored at such length in the sphere of patristics—the reason why they have dug into

the Fathers and, as it were, have extracted the marrow from their bones is because they have recognized the basic value of their sentiments. They have recognized that the works of the Fathers constitute the best part of the "*Verbum Traditum*." They have realized that these works of antiquity form the second font of revelation—that along with the "*Verbum Scriptum*" they are our guideposts, our beacon-lights in matters of faith. Before the mind of our Dogmatic Authors always has been this thought of the Vatican Council couched in the following solemn and significant words: "*Haec porro supernaturalis revelatio, secundum universalis Ecclesiae fidem a sancta TRIDENTINA synodo declaratam continetur 'in libris scriptis et sine scripto traditionibus, quae ipsius Christi ore ab Apostolis acceptae, aut ipsis Apostolis Spiritu Sancto dictante quasi per manus traditae, ad nos usque pervenerunt'*." Down through the centuries, theologians have realized that in a very graphic, concrete, practical manner the writings of the Fathers contain the complete, authentic teaching of the Church, as a glance at the "*Index Theologicus*" of the "*Enchiridion Patristicum*" of Rouet de Journal will show convincingly. They have realized that next to Sacred Scripture itself there is nothing that has any more value than the Fathers. The average student often fails to grasp this idea. He fails to attach proportionate importance to the writings of the Fathers. He fails to regard them as secondary only to the inspired words of the Sacred Writers. And because of this failure, he lacks interest in dogma. But if he were shown the proper place of the Fathers in the field of dogma, and in what a concrete, practical way they brought to light the doctrines of the Church, I believe that he would read them with far more earnestness and consequently show a much greater interest in what he now regards as something very dry and speculative and too remote from the ordinary intelligence.

No one will doubt that the works of the Fathers contain the crystallization of the Christian wisdom of the ages. They

constitute the accumulated intelligence of the universal Church. And for the most part the labors of these ecclesiastical giants are dogmatic treatises. In many cases, these treatises were intended, not merely for theological students, but also for the rank and file of the laity. Their works are the result of their efforts to put before the world the reasons for Christianity in general and for its many doctrines in particular. They were catechists in their time and age explaining and developing the articles of faith to meet the particular difficulties that were engaging the minds, now of some cross-section of the people, now of whole nations. That their efforts have borne fruit—that they have been received by those for whom they were intended—is a fact plainly demonstrated by the part the Fathers play in the history of the Church. Very often these facts are either unknown or at least unrecognized by the average seminarian. Consequently, if we can make the student realize what the Fathers have accomplished, I believe that we can interest him in their writings. If we are successful here, then we have gone far along the road in interesting him in the study of dogmatic theology. The way in which the Fathers handled the dogmas will be for the student a lasting inspiration to study well those matters to which they had devoted their whole life. The Fathers were successful in their attempts to bring the dogmas of Christianity before the people. Their works are the prescription for success. If our average student can be made to realize this fact, then his zeal for success—his zeal for studying dogmatic theology—will receive an inestimable impetus.

My next point follows almost as a direct corollary of what has been said already. If we can create greater interest in patristics and through that science a more intense liking for dogmatic theology, there will be a marked improvement in the sermons preached at the Sunday Masses. Undoubtedly, there is a great deal of inept moralizing given off in our pulpits. Year after year, the Sunday Gospels are treated and applied in the very same manner—sometimes, indeed,

without a change even of the phraseology. Our congregations have long since tired of this method, and the expression "I've heard that for I don't know how long" is becoming all too prevalent. If we can transform the bones of dogmatic theology into a living body and convince our students that it is not necessarily dry and uninteresting, but that it can be made attractive and palatable and appropriately transported to the pulpit, we shall have done much to remedy the preaching evils against which there is such a popular clamor. And we can do this by showing the students how to use the patristic sources which have been committed to our keeping by the loving and energetic labors of the great theologians of other ages. The objection that our people do not relish dogmatic sermons is entirely unfounded. The majority of our audiences are better educated than were the audiences of antiquity; yet the hearers of Saint Augustine, of Saint Ambrose, of Saint Chrysostom, of Saint Basil, of Saint Gregory of Nyssa, of Saint Cyril of Jerusalem, of Saint Leo the Great could absorb dogmatic sermons and from them could derive a great deal of profit. For these people, dogmatic sermons were a real and substantial pabulum. In a similar way, we can make our present-day congregations actually relish this type of sermon. We shall have completed our task, in a partial way, when we show the students that dogmatic sermons can be made instructive, interesting, elevating, and nourishing. Once again the means to the end is a proper knowledge and a prudent use of patristics. For if the Fathers and their works were set before the students as models worthy of close imitation, then they would have hundreds of golden texts which would give them inspiration, thoughts, themes, incomparable developments, similies, even sentences and phrases from which the people could and would derive untold benefits. The use of the actual sentences and phrases of the Fathers brings before us another angle of this question. The problems that the Fathers were forced to face were not so different from those of our own day that we cannot, in many cases, borrow their actual

words. Materialism, naturalism, semi-naturalism, determinism, fatalism are stalking in our midst. In many instances, these errors are so akin to those of Saint Augustine's age that the very words and phrases of this fire-brand of God would be of great service to us. The Divinity of Christ is challenged anew, but not in such a way that the patristic principles for its defense have lost any of their vigor. Catholics are still belittled even in this land of liberty because of the very name they bear. The cold, clear-cut logic of Tertullian's *Apologeticum* could even now be used to some advantage. Our present-day problems are to a large extent dogmatic. The solutions of them must necessarily be dogmatic. That solution will be rendered all the more easily and readily if the students leave their seminaries convinced that patristics is the best avenue on which they can travel. Again, this simply means that we must interest them in everything connected with the Fathers, and through the Fathers in the study of dogmatic theology.

But the precise question is, and it is a rather difficult one: how can we use patristics in such a way as to interest the student in his dogma course? How can we have the Fathers make such an impression on the mind of the average seminarian as to make him eminently dogma-conscious? How can we give to the argument "*Ex Traditione*" such a demonstrative value as to make the doctrine which it supports practical for the future priest? Surely the three or four quotations which are found in the ordinary textbook, torn, as they are, from their context and strung together without comment do not make a deep and lasting impression on the mind of the student, nor are they remembered much beyond the day of examination. The professor of dogma, therefore, must supplement the scanty data of the textbook. In connection with each Tract from *De Religione* to *De Novissimis*, he must select from the patristic sources texts which are most appropriate, most convincing, most eloquent, and most appealing to the mind, to the imagination, and to the heart of the seminarian. For this purpose, the professor

of dogma could use to great advantage such collections as *Sanctorum Patrum Opuscula Selecta* of Hurter, and the *Bibliotheca Sanctorum Patrum* of Vizzini. Rouet de Journal has collected in chronological order in his *Enchiridion Patristicum* texts referring to all the dogmatic treatises. His detailed systematic table makes it quite easy for one to find all the texts connected with each particular question. The professor of dogma should insist on every student being equipped with this invaluable contribution of De Journal. Furthermore, I believe he should make it obligatory for the students to use this work in conjunction with the dogma lesson; for them to carry it to class every day. He should constantly refer to this work in the classroom, and from time to time he should require the students to find some texts pertinent to the matter that is being treated. The disadvantage, here, is that the texts are in Greek and Latin, in which the average student is so unskilled that he may profit very little from them. Consequently, the professor must be prepared to give some comments that will sufficiently elucidate the mind of the Fathers. In a great many cases, it may be necessary to have recourse to translations of the Fathers. With some degree of satisfaction, the *Cambridge Patristic* texts could be used, if the necessary cautions are taken. These translations, although the work of Anglicans, are for the most part reliable, and they are the only translations available in English. Among them, we can find texts of great interest, beauty, and strength. The Anglicans have given us in our own language the stout defense of the Christian apologists, the elegance, precision, and vigor of Saint Leo the Great, the psychological depth and the power of analysis of Saint Augustine. The shame of it is that these patristic gems are unknown to the average student. They are untouched by the vast majority of the clergy. At times, one is led to believe that their sole function is to fill shelves and to collect a venerable dust.

The research about which I have been speaking will fall to a great extent on the professor of dogma. I admit that

his burden will not be a light one if he takes the time and expends the energy which is necessary to give the students a well-rounded and rather complete knowledge of the patristics which refer to every dogmatic tract. However, a certain amount of this research can be accomplished with a deal of satisfaction and advantage by the student himself. First of all, I suggest that the professor refer the student constantly to those theologians who are known for their skilful use of patristics. This means that they should be made to read the patristic proof for the various dogmatic theses from the works of such men as Suarez, Hurter, and Cardinal Franzelin. In this connection, the *Tractatus Dogmatici* of the erudite Dominican Hugon could be used to some advantage. Although the patristic proof of this theologian at whose feet many of us have sat is rather sketchy, still it is quite practical. The fact that he has paid some attention to the development of the various dogmas establishes the worth of his work. I believe that the students could be trained to compile, under the direction of the professor, their own patristic proof for each dogmatic thesis. Under the guidance of the professor, the labors of the individual students could be sifted and the best texts could be selected as a kind of final patristic proof for the whole class. Finally, I believe that the professor should have the students read such works as *The Church of the Fathers*, *The Last Years of Saint Chrysostom*, *The Arians of the Fourth Century*. These volumes from the pen of the venerable Cardinal Newman are replete with excellent quotations and are invaluable for shedding light on the times and situations of the Fathers. Having the students make a book report on such works would be eminently practical for the professor. Such a course of action might aid him to detect the difficulties which are met by some of the students in the course of a tract; for instance, such as that on the Most Blessed Trinity—a thing which he might not be able to discover had he not demanded a written report of the student's mental reaction to such works.

It would be totally impossible for the professor of dogma even to try to accomplish what I have suggested within the time allotted that subject. Therefore, I suggest that the professor of dogma handle also the patrology class. This would avoid a good deal of repetition, and, at times, a conflict of opinions. If possible at all, I should like to see the time when the patrology course will be extended to two years with 50-minute periods twice a week. In making this suggestion that the patrology class should be taught by the professor of dogma, I realize that I am running counter to the almost universally accepted mode of action. Undoubtedly patrology *in se* belongs to the province of history. But my intention is to emphasize the dogmatic content of the Fathers for the purpose of interesting the student in the dogma course. Hence, according to my plan, the historical aspect of patristics would receive consideration only after the dogmatic aspect had been exhausted. About the method of teaching patrology, I feel it quite necessary to say the following: This subject should not be taught merely as it is outlined in our various textbooks of patrology. Teaching it in this manner would practically mean that stress is being laid for the most part only on the Fathers' place in history. Consequently, the patrology course should be a combination of patrology properly so-called and the history of dogmas. In this way, we shall be making a positive effort to satisfy the mind of the student, at least, as I know him. He desires to have a greater knowledge of the historical background of the dogmas, as well as an acquaintance with the works of the Fathers for his own practical use. Personally, I have used this method with a measure of success. I combined, according to my limited capabilities, with the *Patrologies* of Bardenhewer and Tixeront, the *Histories of Dogmas* by Schultes, Tixeront, and Otten. The effort was not entirely wasted. Most of the students seemed quite interested in the attempt to show that our dogmas are no mere innovations of Middle-Age theologians, but that, in substance, they can be traced to the Primitive Church. Concretely, my method

is this. When I come to a Father, I single out the dogma which most engaged his attention. Then I trace that dogma down through other Fathers and theologians who wrote particularly well on it. At the end of this collection of texts, I place the definition of the Church; for instance, when I treat of Saint Clement of Rome I give the students a collection of texts on the primacy of the Bishop of Rome, which extends from the first century down to the decision of the Vatican Council. In this way, the student is given an opportunity to glimpse the development of the dogma, and he is introduced to the various patrological proofs which he must meet afterward in his dogma course.

To sum up: I have striven to give some practical suggestions as to how we can create more interest in the study of dogmatic theology. Patrology and the history of dogmas may be partial means to this end. My personal experience has been that this mode of action is well worth any effort the professor wishes to expend. Actually, they have been in my case means which encourage the student to spend more time and energy on his dogma. At all events, I have tried to show that the Fathers deserve for many reasons our undivided consideration; that next to Sacred Scripture they constitute the unalterable foundation of each dogma. For this reason, the importance of these theological cornerstones must be fully realized. Continuing this thought, I believe I can do nothing better than to close this paper with the words of that great patrologist, the venerable Cardinal Newman. "Of course," he says in his Reply to Pusey, "I maintain the value and authority of the '*Schola*' as one of the *loci theologici*; nevertheless, I sympathize with Petavius in preferring to the 'contentions and subtle theology' of the Middle Age, that 'more elegant and fruitful teaching which is moulded after the image of erudite antiquity.' The Fathers made me a Catholic."

MINOR-SEMINARY SECTION

PROCEEDINGS

No formal papers were read at any session of the Minor-Seminary Section. Informal round-table discussions prevailed throughout. These minutes, therefore, are little more than a list of the topics discussed. In the absence of the Chairman, Very Rev. Stephen Thuis, O.S.B., Vice-Chairman, presided over all deliberations.

FIRST SESSION

WEDNESDAY, April 20, 1938, 2:30 P. M.

The first matter discussed was "The Religion Course in the Little Seminary." The relegating of religion to a secondary position in the curriculum, the lack of trained teachers to present the matter scientifically, and the shortage of completely adequate textbooks were considered. It was commonly agreed that the ideal text must include biblical and liturgical, as well as the present dogmatic and moral matters. Monsignor Henry Grimmelsman of Worthington, Ohio, suggested that though the minor seminaries of the country, because of varied demands of state and other accrediting agencies, might find it somewhat difficult to establish absolute uniformity of syllabi in secular study, they could—in the matter of religion courses, at least—have such absolute uniformity. He suggested that a committee be appointed to look into the matter. Further, it seemed the consensus of opinion, that while the "*Catechismus Catholicus*" of Cardinal Gasparri is an excellent textbook in the Latin class of future priests, it might be advisable to use it as a Latin textbook, with religion taught in the vernacular.

The second question treated, a knotty one for directors of minor seminaries, was "What can be done with late-comers at minor seminaries as regards their woeful defi-

ciency in Latin?" The discussion that followed might be summed up as "*Quot capita, tot sententiae*." Some delegates found that the assigning of a particularly capable teacher to coach these lads outside of class periods has proved advantageous. Some follow the rule of starting all late-comers in Latin I, moving them up as their ability and progress justify.

The meeting closed with prayer.

SECOND SESSION

THURSDAY, April 21, 1938, 9:00 A. M.

Father Thuis, O.S.B., opened the meeting with prayer. Rev. Willim F. Cunningham, C.S.C., of the University of Notre Dame, as a member of the "Accrediting Committee of the North Central Association," made clear to the delegates, as he did last year at the Louisville Convention, that minor seminaries with a six-year course should experience very little difficulty in having their fifth and sixth years accredited with North Central Association as junior colleges. Our specialized work, he pointed out, is no hindrance to recognition, provided that the aim of our course (training for the priesthood) is being efficiently achieved with satisfactory programs, staff, and facilities. The tabulated results of a survey that Father Cunningham conducted during the past year, with an eye to determining the attitude of the minor seminaries in the twenty states covered by North Central, toward accreditation with that body, can be found following these proceedings.

Right Rev. Henry Grimmelsman of Worthington, Ohio, then led a discussion on the question "Why are so many products of our minor seminaries unable to read with intelligence and facility the missal, breviary, and equally simple theological textbooks?" It was generally agreed that the sad condition exists in all too many cases. Our minor seminarians, it was brought out, are unquestionably superior, generally speaking, to the Latin students of public

high schools; yet it must be admitted that many of them, while able to *translate*, are not able to *read* it intelligibly with the speed that the reading of Mass and breviary requires. The feasibility of curtailing our course in classical Latin, to provide for the acquiring of greater facility in the "*lingua rustica*" of the liturgy was threshed out pro and con during the remainder of the session.

The meeting closed with prayer.

THIRD SESSION

THURSDAY, April 21, 1938, 2:30 P. M.

This period was devoted to a joint session of the Major and Minor-Seminary Departments. The minutes will be found among the acts of the Major-Seminary group.

FOURTH SESSION

FRIDAY, April 22, 1938, 9:00 A. M.

The meeting opened with prayer. Rev. Roger Schoenbechler, O.S.B., of St. John's Seminary, Collegeville, Minn., led a discussion on the subject "Religion Course in Minor Seminaries." While not prepared to offer a curriculum of religious instruction for the high-school years of the Minor-Seminary course, he proposed the following schedule for the two years of College according to trimesters: *First Year*: I. Liturgical Worship, II. Christian Morals, III. Principal Dogmas. *Second Year*: I. Means of Grace, II. Vocation, III. Bible. Father Schoenbechler pleaded that the theory and practice of "Participation in the Christ-Life" be the basis of all our religious instruction to our seminarians.

The balance of the session was devoted to various problems including, the use and abuse and control of the radio in the minor seminary, the advisability of permitting students to return home for the Christmas holidays, etc., etc.

The following officers were elected for the coming year:

Tabulation of replies in so far as answers are "Yes" or "No."

Chairman: Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

Vice-Chairman: Very Rev. John J. Cullinan, A.M., St. Paul, Minn.

Secretary: Very Rev. Joseph A. Behles, C.S.S.R., Kirkwood, Mo.

Thanks were tendered to the departing officers, and particularly to Rev. Francis Luddy, long the faithful Chairman of the Minor-Seminary group.

The Minor-Seminary group had but one resolution to offer, which was as follows:

RESOLUTION

We earnestly urge that the Sisters in charge of the higher grades of our Catholic Primary Schools lend every effort to equip such of their boy-charges as seem likely candidates for the holy priesthood with a thorough knowledge of the mechanics of English Grammar. This is not to be construed as a complaint, but rather as a plea that this work of our nuns, already well done in the past, be even more stressed in the future. This will save hundreds of heartaches in the First-Year Latin classes of our Minor Seminaries.

The meeting closed with prayer.

MARTIN H. MARNON,

Secretary.

REPORT

SURVEY TABULATION

AN INQUIRY CONCERNING MINOR SEMINARIES AND NORTH CENTRAL ACCREDITATION

**REV. WILLIAM CUNNINGHAM, C.S.C., Ph.D., UNIVERSITY OF
NOTRE DAME, NOTRE DAME, IND.**

Tabulation of replies insofar as answers are "Yes" or "No."

Questions Asked	Each number from 1 to 22 refers to an institution which answered the inquiry. (X) Means "yes"; (O) means "no"; blank means not answered.																									
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	X	O	T	
(1) Accredited by names as:								?																		
(a) High School	O	O	O	O	O	X		O	O	O		O	O	O	O	O	O	O	O	O	O	O	1	19	20	
(b) Junior College	O	O	O	O	O	O		O	O	O		O	O	O	O	O	O	O	O	O	O	O	0	20	20	
(2) Accredited as part of an institution:								?					?													
(a) High School	O	O	O	O	O		?	O	O	O		O	O	O	O	O	O	O	O	O	O	X	1	18	19	
(b) Junior College	O	O		O	O			O	O	O		O		O	O	O	O		O	O	O		0	15	15	
(c) 4-Year College	O	O		O	O			O	O	O		O		O	O	O	O		O	O	O	X	1	15	16	
(d) University	O	O		X	O			O	O	O		X		O	O	O	O		O	O	O		2	13	15	
(3) Name of accredited institution																						H & C				
(4) Four-year high, classical curriculum	X	X	O	O	X	X	X	X	X	X	X	O	X	X	O	X	X	X	X	?	X	X	17	4	21	
(5) Two-year college classical curriculum	X	X	O	X	X	X	X	X	X	X	X	X	O	X	X	?	O	X	O	X	O	X	17	5	22	
(6) Six-year continuous curriculum	X	X	O	O	X	O	X	X	X	?	X	O	O	X	O	O	?	X	?	X	O	X	O	12	9	21
(7) Curriculum High School and Junior College not six years	O	O	O	O				O	O		O	O	O	O		?					O	0	11	11		
(8) Description by years			H 2																							
(9) Desirous of North Central accrediting	X	O	O		X	J. C. X	X	X	O	X			X	X	?	X	O	X	O	X	?	X	12	5	17	
(10) Advantages:																										
(a) For the institution				X		X	X	X		X	X		X		X		X		X		X		11	0	11	
(b) For students completing	X				X	X	X	X		X	X		X	X	X		X		X		X		13	0	13	
(c) For students discontinuing	X				X	X	X			X	X		X	X			X		X		X		11	0	11	
(11) Disadvantages		X	O		O	?	?	O	?	?	O		X	X	O		O		O		X		4	10	14	
(12) Volunteering to have visit by N. C. examiners	*	X	O	X		?	*	*	X		*		O	X	X	*	?	O	*		*	?	10	7	17	

*Means volunteers that are six-year institutions, total 7.

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